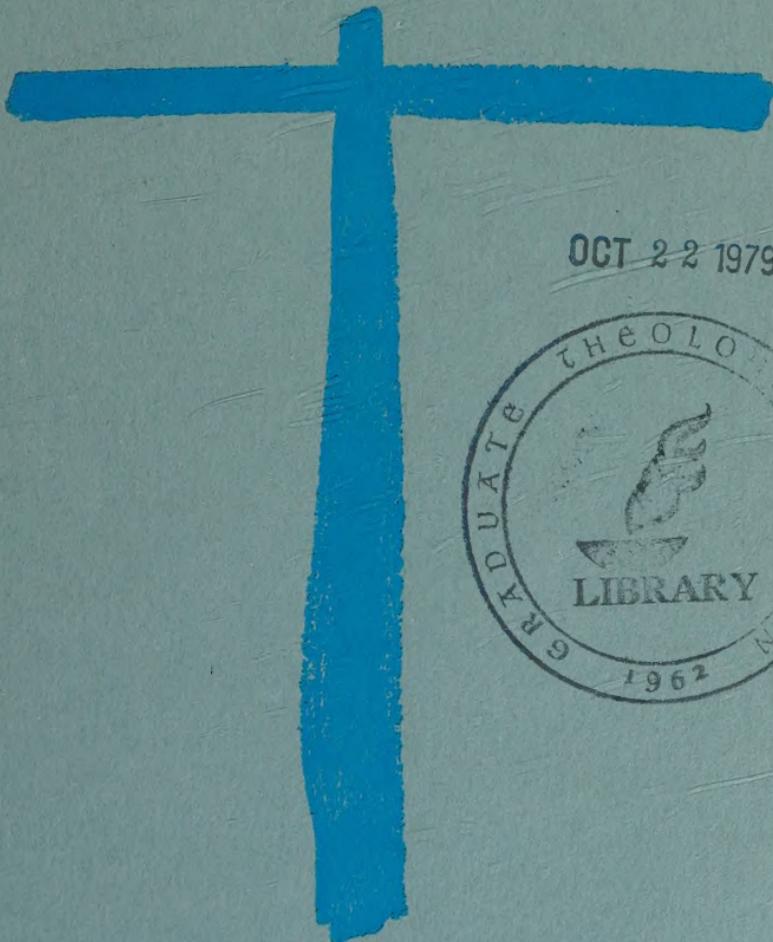


Living Worship

The Franciscan



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SEPTEMBER 1979

The Society of Saint Francis

Protector of the Society : The Bishop of New York
Minister General : Brother Geoffrey S.S.F.

THE FIRST ORDER OF THE S.S.F. EUROPEAN PROVINCE

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Minister Provincial : Brother Anselm S.S.F.
Assistant Minister : Brother Bernard S.S.F.
Novice Guardian : Brother Damian S.S.F.
Provincial Secretary : Brother Tristam S.S.F.

Southern Region

The Friary, Hilfield, Dorchester, Dorset DT2 7BE. *Cerne Abbas* (030-03) 345/6
S. Francis House, 15 Botolph Lane, Cambridge CB2 3RD. *Cambridge* (0223) 353903
S. Francis School, Hooke, Beaminster, Dorset DT8 3NY. *Beaminster* (0308) 862260
S. Mary at the Cross, Glasshampton, Shrawley, Worcester WR6 6TQ
Great Witley (029-921) 345

The House of the Divine Compassion, 42 Balaam Street, Plaistow, London E13 8AQ
(01)-476 5189

Flat B, Attlee House, Toynbee Hall, 28 Commercial Street, London E1 6LS (01) 247 6233
Saint Nicholas' Friary, Harbledown, Canterbury, Kent CT2 9AD
Canterbury (0227) 61655
32 Falmouth Road, Truro, Cornwall TR1 2HX. *Truro* (0872) 3190

Northern Region

The Friary, Alnmouth, Alnwick, Northumberland NE66 3NJ. *Alnmouth* (066-573) 2131
S. Francis House, 113 Gillott Road, Birmingham B16 0ET. (021) 454-8302
S. Francis House, 68 Laurel Road, Liverpool L7 0LW. (051) 263-8581
The Friary, 75 Deerpark Road, Belfast BT14 7PW. (0232) 743480
Ty'r Brodyr, Vicarage Road, Llandudno LL30 1PT
Llandudno (0492) 78833
S. David's Friary, 135 Boswall Parkway, Edinburgh EH5 2LY. (031) 552-4452
Shepherds Law, Alnwick, Northumberland NE66 2DZ

African Region

Mtoni Shamba, P.O. Box 2227, Dar es Salaam, Tanzania

The Community of S. Francis

S. Francis Convent, Compton Durville, South Petherton, Somerset TA13 5ES
South Petherton (0460) 40473
Greystones S. Francis, First Avenue, Porthill, Newcastle-under-Lyme, Staffs. ST5 8QX
Newcastle (Staffs) (0782) 562839
Wellclose House, Trafalgar Road, Birmingham B13 8BH. (021) 449-2074
S. Alphege Hostel, 2 S. Alphege Road, Dover, Kent. (0304) 201307

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Pax et bonum.

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September, 1979

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RISE IN PRICE

The annual subscription to this magazine has remained unchanged since December, 1974. An earlier increase was avoided by decreasing the number of issues from four to three per annum. Unfortunately, rising costs (including rising postage) have obliged us to increase the annual subscription next year to £1.50, though OAP's may still receive it for the old price. Subscriptions do not cover costs and donations for the magazine are always welcome.

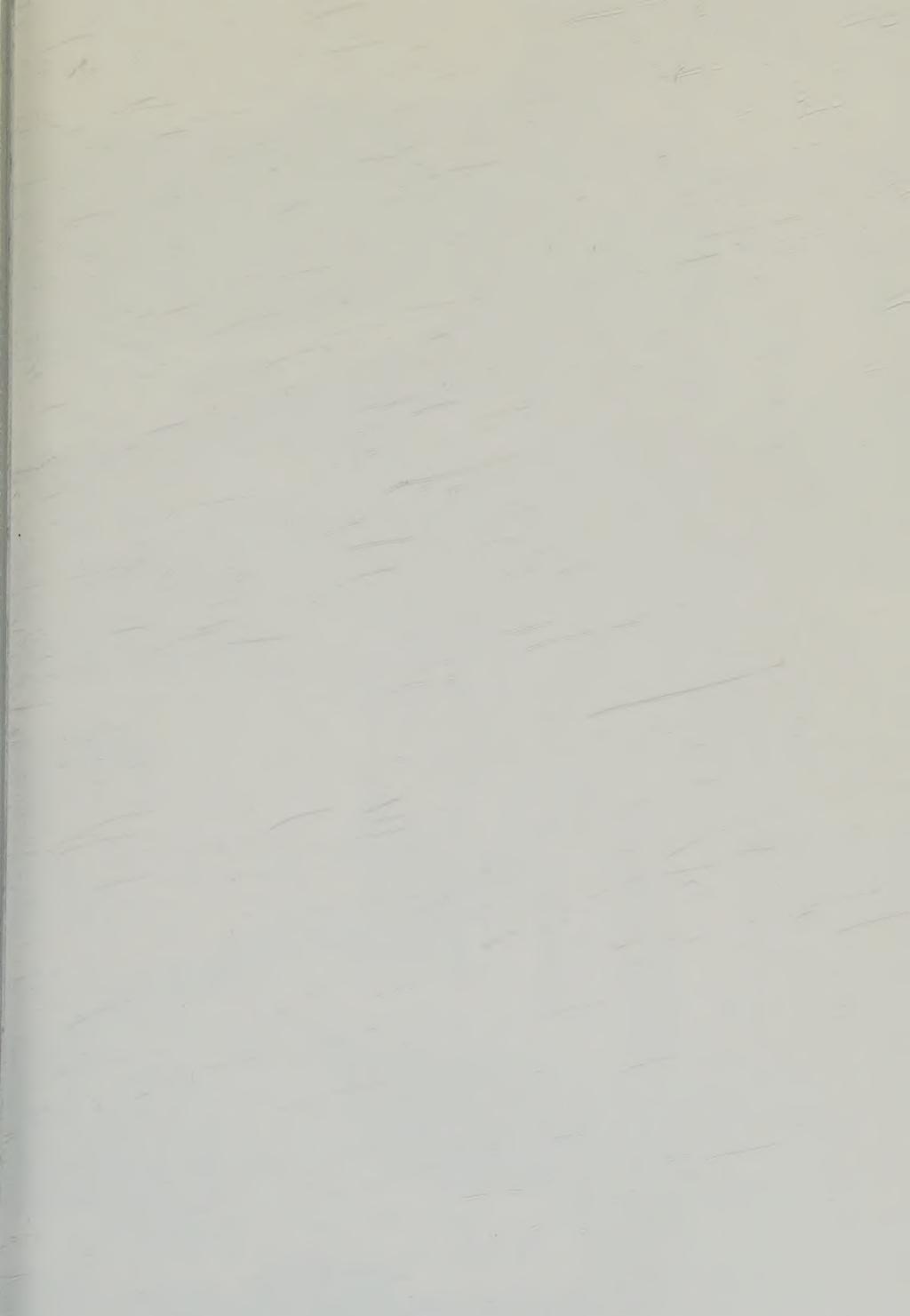
FROM SAINT FRANCIS SCHOOL, HOOKE

If anyone is considering disposing of old musical instruments, books, flags or bicycles would they kindly remember us? We have recently put up a flag-pole, and have two flags, but would like to increase our range. We are developing a library. We have lots of youngsters learning wind instruments and more would like to try. We are also trying to develop the Youth Hostel Association connection. We shall be very grateful to anyone who can be of any help.

JACK BARNETT, *Headmaster.*

SAINT FRANCIS' DAY IN OXFORD

On Thursday, 4 October, a eucharist to celebrate the feast will be held in the church of S. Mary Magdalen, Oxford, at 7.30 p.m. The Bishop of Oxford will preside and preach. It will be followed by an informal get-together in S. John's College, with simple refreshments.



Brother Michael (right) on the day of his consecration, with the Archbishop of Canterbury (centre) and Barry Rogerson, who was consecrated at the same time.

Reproduced by courtesy of *The Guardian*



Living Worship



IN the early church, Christians would meet together to break bread and worship their Lord. During the days of persecution, they would frequently risk their lives to meet together, because they felt that the community of their fellow Christians was all important to the sustaining of their faith.

Today, the Christian community meets for the same reason, though, in most places, without fear of reprisal. This need to proclaim that Jesus is Lord, and to do so as part of a greater body than one's own, is what the church is all about. And from this togetherness springs the need for acceptable forms of common worship, so that the body corporate is outwardly a unity and not a disparate babble of self-willed zealots.

However, within this unity, the worshippers must still be themselves, the persons whom God made and set free, and they must be able to express this freedom within the body so that the real wholeness of life, the unity of men and the uniqueness of man, does not simply show through but shines out.

S. Francis not only had all men worshipping their Maker but all of creation blessing its Creator, thus echoing the Benedicite, the implication of which is that their very existence is an act of worship. To do this, each part of creation has its own song to sing, its own alleluyas to shout and so proclaims its freedom within creation.

This striving for freedom to worship has meant, over the centuries, a growing apart of the Christian family, and this separateness has led to distrust of each other, largely through ignorance. We nowadays tend to bless the media for reducing this ignorance, but ignorance is overcome not just by knowledge and awareness of each other but by a willingness to listen to and understand what we hear and see. Only then are we able to accept each other as fellow Christians, each as a distinctive part of the church, and together we bind the broken body that once we rent asunder.

Hence our diversity becomes our unity, and instead of idolising our Lord as a personal, narrow god, we, as an harmonious body, worship and glorify him together with the angels and the saints, with all God's people and with all that is.

The Minister General's Letter

My dear friends,

I want in this letter to pay tribute to Father Joseph, who introduced the Franciscan life in the Episcopal Church of the United States, and was the founder of what has become the American Province of our Society. He died on 7 March, 1979 at Little Portion Friary in his ninetieth year, and has a unique place in the history of the Episcopal Church.

All founders must have not only vision but a spiritual zest and toughness which enables them to persevere and triumph in the face of set-backs and hardships which attend the birth of any religious community. In the Episcopal Church after the First World War religious communities were looked at askance if not with distrust, and it is the measure of Father Joseph's courage and faith that he not only started to live the Franciscan life, but built Little Portion Friary at the height of the Depression. He and his brothers knew all about poverty in those early days and many are the stories which testify to their life of faith in God to supply their needs.

Joseph could be said to be a combination of Benedictine and Franciscan, and the spirituality of the Order of S. Francis was based on the Order of Friars Minor Conventuals. The Rule was that of 1223 with a few alterations. Joseph was a scholar, and it was an immense achievement to produce the Anglican Missal and Breviary which was a most careful and painstaking work. If this was the more Benedictine side of him, his Franciscan vocation showed most clearly in his mission work. He was perhaps the foremost mission preacher in the American Episcopal Church of his day and was in great demand.

Like all strong characters Joseph had his faults. In his younger days he was autocratic and could be ruthless and at times selfish. But with all this there was a warmth and great kindness, and a wonderful sense of humour which never deserted him to his dying day. My own acquaintance with him began in 1971 when he was living with the Sisters in Tucson, Arizona, where he had been since the English and American Franciscan Orders joined together. There I was immediately struck not only by his warmth and humour, but also by the generosity of his personality. It must have been a hard thing to see the Order which he had founded become part of a Society that was established in a number of countries and to develop in ways that were alien to him. When I

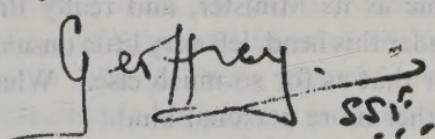
first met him he admitted to some bitterness about it. But later he allowed himself to be persuaded to come and live at San Damiano Friary, and to be cared for by the brothers and sisters, responding with love to their love.

It was a mark of his loyalty and obedience as a religious that when the young Minister Provincial who had been his novice asked him to go to Little Portion Friary he obeyed. This was the great test, for Little Portion was so different to what it was in his day. When I asked him whether he wanted to go he answered, 'No. I'm going under obedience'. And so he made the three thousand mile journey in the middle of winter and once again there was that generous response of love to the love of the brothers who cared for him so devotedly. I remember showing him slides of our Society world-wide and at the end he said, 'They are all my brothers'. Perhaps most generous of all he exchanged the grey habit of O.S.F. for the brown with the words, 'We must show a united front'.

I only knew him in the last years of his life when his body was frail and he was physically helpless, but his mind was sharp and alert to the end. It was always a pleasure to talk with him and the conversation was usually spiced with a salty humour. He enjoyed a good joke and had a considerable fund of amusing stories; being ready to see the funny side of any situation. There wasn't much that he missed either, and his assessment of individual brothers was often shrewd and penetrating.

So we thank God for Father Joseph and for all that was achieved through him, and we pray that we in our generation may build faithfully on his beginnings always remembering that 'it is not the gardeners with their planting and watering who count, but God, who makes it grow'.

May he rest in peace and rise in glory.



Minister General.

R.I.P.

In the Chronicle are brief references to the deaths of Brother Derek and Brother Adrian, both of which occurred after the magazine had gone to press. We will include full obituaries in our next number. Father Francis B.H.C. also died on 24 June at Olney. He had been rector of Houghton Conquest for many years.

Chronicle

Brother Anselm writes :

EUROPEAN PROVINCE As most readers will realise, the above named was elected by the brothers and sisters of the three Orders of S.S.F. in this Province to be their Minister for six years, on 1 May. Our Statutes give all professed brothers and sisters of the First, Second and Third Orders a say in the nomination of the candidates, but keeps the final decision to the life professed brothers of the First Order, under the eye of the Bishop Protector. In S.S.F., there is no formal inauguration or installation of officers—which is in keeping with the spirit of the gospel and of S. Francis. I know that I don't need to remind Franciscans of that, and if I should be tempted to forget it myself, I have only to remember the examples of Brother Douglas and Father Algy—and of others who, happily, don't need to be remembered because they are very much living brothers, men for the Lord and for others—some women, too.

However, although without installation and inauguration, I am not unblessed. The feast of Corpus Christi coincided with the closing stages of the Provincial Chapter at Hilfield, and with a visit from John, Bishop of Hereford, our Provincial Protector. He gave the new Minister a suitably unostentatious blessing at the end of the sung mass—and when, later in the day, I was talking it all over with a Very Senior Brother I was told that it was 'a quotation from the Book of Numbers'. No prizes for identifying the brother !

Which brings me to the first thing I really want to try to say to you in my first attempt to contribute to our Chronicle. It would be presumptuous of me to try to describe 'The Province' after so short a time as its Minister, and really Brother Michael, in his last message under this head, left very little unsaid—we can all be very grateful to him for that as for so much else. What I do have to say is therefore of a rather more personal kind.

Quite simply, I have become increasingly conscious during the past weeks of the bond of family which unites us in S.S.F. This found its most obvious expression in the Regional Meetings and Provincial Chapter, which were held during May and June. We didn't all agree about everything all the time, there was a healthy amount of argument, not all at a very serious level, and a great deal of discussion about people which was responsible and charitable. This could only be the

outcome of a growing together over the years in a stable and meaningful family relationship. No doubt the social scientists and the group dynamists have their words for it—as a Christian, I believe that it is the work of the Holy Spirit in the church, as represented by this little group of people who have been called together into our Society. And the chapters reflect the day to day life as it is lived in our houses, some of which I have been able to visit in these last two months. I have found this family-ness among brothers and sisters in Birmingham, Llandudno and Canterbury, in Plaistow and in Beethoven Street—and I am sure it is already there in Toynbee Hall and in Truro, two centres of work and prayer which have come into being since the last FRANCISCAN appeared, and about which you can read further on.

If that were all that had been noticed by me since 1 May, you would rightly say that I was either in a state of dangerous complacency and was deceiving myself, or that I was quite simply stupid—and in either case you would not be very happy with the choice of the brothers, and you would be unhappy about what lies ahead.

So, I must go on to say a word about what lies behind the fellowship, the charity, the endearing familiarity of it all. Behind this experience of life abounding in the love of Christ, there must be the experience of what Christians mean when they talk of the cross of Christ. As well as the brotherhood, the friendships, the fulfilment in ministry, the new ventures (how full of hope !)—there are the incompatibilities, the misunderstandings, the jealousies, the failures, the withdrawals from work (how difficult !). And the former can only come about as we learn to accept and use the latter through the redeeming love of Jesus.

And *that* can only happen as we pray, pray, pray . . . I have noticed also as I have travelled about that we are bound together in our use of a small, green book—Daily Office. There it is, in the almshouses' chapel outside Canterbury, on the floor of a ground floor room in a condemned house in West London, in Hilfield Friary chapel—even, although in a foreign language, in Llandudno—a witness to what our Principles describe as ‘the heart of the community life’, its praying together.

On S. John the Baptist's day, a splendid family occasion took place in Hereford Cathedral. The family was the church in the diocese, and through the concern and generosity of its bishop, we felt warmly and lovingly welcomed at the ordination of Brothers Simeon and Jeremy (as well as of seven other men with whom they had shared the retreat,

which had taken place in the bishop's own house). Nothing could have told us more plainly about the place of the Religious Life in the life of the church, about the joys of the ministry which is ours in the church, or about the beauty and inspiration of its worship.

The text chosen by the preacher was 'He showed them his hands'. We were reminded of what hands symbolise—the strength and skill needed for the ministry of creation—the pointing hand of prophecy—of hands, too, as members of the body. And we were not allowed to forget that all this had a price, that the healing, creating, pointing hands were scarred hands. Suddenly, twenty or so in the cathedral wearing brown habits felt conspicuous—the preacher was careful to say that S. Francis, too, had the scars on his hands.

I pray that we shall not forget what was there said to us, and that we brothers and sisters with all our friends will, as we try to live the life of Christ in the power of the Spirit, become more deeply marked with those marks of the cross and thus find the authentic joy of discipleship.

CAMBRIDGE This summer has been a time for much travelling by the Cambridge brothers. Martin to Assisi on a short and well earned break ; Christian to France on a travel grant from Corpus Christi College ; Barnabas to the Holy Land ; Anselm to Tanzania ; and Jacob to South Africa. Despite the fact that so many of us have been away, we continue to keep the rather diverse ministry of the house going.

Anselm has found time in the midst of the demands as Minister to spend a good many weekends here and his care for us as our Guardian is much appreciated and valued. Martin continues busy with the pastoral concerns as Vicar of S. Bene't's as well as being much involved in being a very imaginative chaplain of S. John's College School. Barnabas has been back from Manchester during the university vacation, but certainly not on vacation himself as he has been well occupied on a number of things, not least of which was the Society for Old Testament Study. Wolfram's studies at a language school have gone well. So well, in fact, that early on they decided there was little they could teach him in English conversation but had second thoughts on the subject and produced a course which he finds useful. It has been a great joy to have him with us.

A highlight in the life of the house has been Christian's final result in his examinations (he got a 2 : 1) and his receiving a degree. Only two brothers were able to be at the graduation day, but it was a great pleasure to welcome his parents and share in their joy on that occasion.

Jacob has again done the catering for the annual Diocesan Families Holiday Camp for S. Alban's Diocese, and in the autumn, he takes up a full time appointment as liaison worker for Cambridge Cyrenians. Also in the autumn, we look forward to the visit of Geoffrey, who will speak on the work of the Society at a gathering in

S. Bene't's on 3 October at 8.30 p.m. and, we hope, show some slides. This meeting will end with the Office of the Transitus of S. Francis, and we hope that many friends and supporters will attend. At about the same date, we look forward to welcoming Rufus as a 'new' brother in the house.

BIRMINGHAM It's never an easy task sorting out what news to give of this house as so much is generally of a personal nature. However, we had a wedding earlier in the year, Joe and Mandy. At present we have five residents, Dave, Mike, Colin, Malcolm and Steve, with two coming later on.

Our thanks to a number of friends who in many ways have helped us along. Our staircase has been recarpeted—long overdue—and the house looks all the brighter and warmer for the change.

In spite of the winter the garden gave and still gives a brave display of colour.

The Rally will be held at Christ Church, Gillott Road, Edgbaston, on Saturday, 8 September, at 12 noon. At the eucharist, Alban will be preaching, and in the afternoon Sister Clare will give the talk.

TRURO Crossing the Tamar is rather like crossing the Tyne; it seems like the end of a journey, but isn't, and travelling on to Truro takes longer than the journey home to Alnmouth. The Cornish people have some of the same rugged personality as Northumbrians, and the same warmth of welcome. But Cornwall is almost a separate country rather than a separate county, and some people still talk quite seriously of 'going to England'.

So 'settling in' is not just a question of getting used to the house—which is, in fact, very similar to several other houses the brothers have lived in, a combination of Ashton and Llandudno, with a dash of Alnmouth, and the noise from Plaistow (we are on a main road)—but learning to live in a diocese and county which has preserved a very distinctive individuality.

Furniture came from all quarters, and we have been, once again, overwhelmed by the generosity of friends, parents, tertiaries and local people. It has been difficult to get settled because, apart from our daily life, all three of us have been involved in the work of the diocese. Confirmations, parish visits, committees of all kinds, take an immense amount of time, and involve travelling all over the county. David Columba acts as chaplain, looks after the transport, and remembers everything Michael has forgotten.

Malcolm has assisted in a local church, keeps in touch with the Community of the Epiphany, controls the house and telephone, and looks after the stream of callers and guests. Truro may be at the end of the line, but it's astonishing how many friends—particularly those we haven't seen for years—seem to turn up.

Michael's first ordination in Truro Cathedral was an unforgettable experience, as was the installation at S. Germans. It is good that the diocese seems to accept so readily that all three of us share in such things, as a small Franciscan family. We hope that, as time goes on, we can make more use of our guest rooms, grow closer to the Third Order, and welcome our brothers and sisters here. However, it takes time. We are still very new, and the west country has managed to retain a pace of life which, in the end, gets as much work done without quite the same degree of

stress. This may be one reason why we have become aware of living in a part of England where spiritual values really count. For the millions of visitors, Cornwall means a beautiful countryside, lovely beaches, and clotted cream, but those who live here are faced with the same acute difficulties as the rest of the country. In some respects, indeed, the situation is much worse, and we find ourselves facing the sort of problems that brought Brother Douglas here in 1932. We shall certainly need all our spiritual resources if we are to be available in a situation which is more subtle, more sophisticated, and much more serious than it was forty-seven years ago.

Thankyou again for your love, prayers and support. Michael received literally hundreds of letters at the time of his consecration and installation. It was just not possible to reply to them all, but he was so very grateful, and would like to take this opportunity to thank you—with the firm intention of expressing such thanks ‘not only with our lips, but in our lives’.

CANTERBURY We've become such dab hands at garden parties that Buckingham Palace had better look to its laurels. Some sixty friends came to lunch to meet the Minister General on 30 June, which was followed by a get-together for thirty tertiaries later in the day ; we've also had to supper a group of twenty-five young people of different nationalities helping at the Cathedral this summer.

Thanks to much hard work by Giles the garden is more fruitful than ever. His engagements in the past months included events as diverse as post-ordination training, a parish conference and the international chapter of the Pilgrims of S. Francis. He is long-stop for the Freeland chaplaincy too. Andrew Philip and the Budle Bay team have worked hard preparing for this year's camp and are keeping their fingers crossed for fine weather ; his other youth work flourishes but is under review as he himself investigates the possibilities of other areas of work. Change is in the air, for Terry Cyprian too—he is finishing off his public relations work in preparation to going to London to read for a B.D. at King's.

Stanley has had many engagements (involving some thirty talks given since January this year) and values the many friendships he makes at Chaucer House, where he helps the residents cope with life after discharge from psychiatric hospital. He is also undertaking a course of directed theological reading with the Canterbury School of Ministry.

LATE NEWS. We mourn the passing on 3 August of Brother Adrian, from cancer. He died peacefully at Saint Joseph's Hospice in London, full of faith, fortified by the last rites and with brothers praying at his bedside. During his last months in Canterbury and London he very much appreciated the many letters he received from friends, though he could not reply to them all.

LLANDUDNO Nathanael was ordained to the priesthood on 30 June in Bangor Cathedral. A goodly number of Franciscans were present for the occasion. Silyn was invited by the Archbishop to participate in the ordination, especially at the laying on of hands.

On 1 July, Nathanael celebrated his first eucharist. Kenneth was the preacher and Silyn assisted with the chalice. A buffet lunch was provided by friends of the Society, which turned out to be a time of renewing of old friendships and creating new ones.

Nathanael, having completed one year in the parish of Caernarfon will remain for another year, until the summer of 1980. His ministry there is proving to be of great benefit to both the parish and himself.

In May, a Rally was held in Swansea. James William was the main speaker, his subject being the ministry of healing. The bishop of the diocese also said a few words at the afternoon meeting. He is of course pleased that new opportunities are opening up in his diocese for the Society. Raphael did such good work there during his two month visit in 1977 that requests are being received for the brothers to undertake engagements in the diocese. Silyn is to spend two months in the diocese this autumn and Raphael is also to undertake a mission.

The family in Ty'r Brodyr are reasonably well. James has had to receive hospital treatment, old age is catching him up fast, but in spite of this, he remains very cheerful and is an inspiration to us all. Sister Gwenfryd is no longer a member of the Welsh family ; she has moved over to Wellclose House, Birmingham, although her work at the University College of Wales at Bangor will continue until the new year. She will be a loss to both the university and to the friary.

Guests and wayfarers continue to frequent the house. We now have the newly ordained deacon from a local parish living with us ; he will leave when his house is ready for him to move in.

From the friary, we continue to forge links with other religious communities in Wales. As chaplain to the C.S.J.E. sisters in S. David's, Silyn visits them two or three times a year, as well as their house in Dublin. Further east, on the other side of the principality, the C.S.C. sisters at Tymawr appreciate our visits to them when in the area. Recently a group from Llandudno were able to be present at the fiftieth anniversary of the dedication of their chapel. Few people realise that our Second Order of S. Clare owe their beginnings to the kindness of Tymawr, who invited them to live, initially, at their convent. So our links grow, and we hope will continue to prosper.

At the end of July, Tshiamala and Yuda went on safari preaching the MTONI Word in various parishes and schools in the diocese of Central Tanganyika. This was a great opportunity of bringing the gospel and also the work of S.S.F. to the notice of the clergy and people in the outlying villages of that vast diocese.

During the past few months, Hugh has been kept busy harvesting the tangerines and oranges from our large orchard, and also selling them in the markets and various institutions in Dar. Large numbers of people have also come to the friary to purchase the fruits of our labours.

During Holy Week, Ninian was at Kilimatinde mission hospital, some six hundred miles from Dar, where he gave devotional addresses to the nurses and patients. A great deal of his time was spent working on the wards talking, reading and praying with the patients, as well as assisting at the laying on of hands. At the end of July,

he took part in a seminar which was arranged by the (Roman) Tanzanian Episcopal Conference and the Christian Council of Tanzania, in order to introduce the new religious education syllabus to teachers in secondary schools.

After Easter, Hugh baptised four children from the village in the friary chapel ; we give thanks for this and pray for John, Agostino, Bernadetta and Amos and for their families.

During the past months, there has been quite a lot of musical activity in the town. Aidan was exerting his talents as chairman at the Old Tyme Music Hall at the Little Theatre. His work bore fruit as several families from the cast have asked that their children be baptised in the Mission to Seamen Chapel, and two couples to be married.

July was the month when the Queen and Prince Philip were due to visit Tanzania on a state visit. Ninian had the honour of being asked to arrange the music for the reception that the Queen gave for the President and Government of Tanzania at the British High Commission.

COMPTON DURVILLE Compton is always lovely in the summer and this year is no exception, but the losses of the bitter winter can now be assessed. We lost all our green vegetables on which we rely during the early months of the year ; the apple crop will be small, though losses among shrubs are comparatively few we have lost all the rosemary and the veronicas—but not Sister Veronica. After major surgery on one knee she is remarkably agile on crutches and is in good form. Mother Agnes Mary continues to sew for about five hours a day and produces lovely vestments which are greatly admired.

Joan Brock has now been clothed (Sister Joan) and Mary Hardman, one time music teacher from Manchester is a postulant, together with Dianne Quaile from Bundaberg, Queensland. Indeed C.S.F. is becoming quite international with a South African, a New Zealander and now the third Australian, a Canadian and of course the Americans in San Francisco.

Sister Gwenfryd has moved to Wellclose House, Birmingham, and Sister Patricia is to go to Newcastle-under-Lyme shortly. Dorothy Elliston, who has lived with us for nearly sixty years, continues to do a mammoth job growing about two-thirds of the vegetables we eat. The guest house is in constant demand and we enjoy our visitors. A special thanks to the Companions who came and helped us to tidy the garden for our very happy Open Day on 9 June.

Brother Kevin writes :

BELFAST Early this year the Minister Provincial and Chapter requested me to have a three month break after my six years in Belfast. I left the friary feeling very tired and not too sure of the direction I was heading in but very glad of this heaven-sent opportunity.

My journey first of all took me to San Damiano Friary in San Francisco. It was the commencement of a great experience. Very considerately, the brothers left me completely free to enjoy the friary routine. What happens in and from this house

is very impressive—care of alcoholics and other groups outside and inside a constant stream of ‘crashers’ in need of a bed for the night—friends calling for Mass and fellowship and long-term men in need of time to find a job and accommodation. A busy friary, yet the brothers life of prayer stood out as being their main foundation. What a joy to be with my brothers in a city of the New World named after S. Francis our patron.

Here in this beautiful city is also to be found our second Franciscan presence. For about a mile from San Damiano is S. Francis House, the home of our sisters. One cannot help but be impressed by how much the sisters have achieved in the very few years they have been here. These days we often hear the question—‘What can we do for the refugees?’—from S. Francis House, our sisters are showing positive action; even the night I was there for a meal, a car load arrived straight from the airport with Sister Ruth. Like the brothers each sister has her ministry outside, so this too is a busy house. The worship in chapel has left a lasting memory—it’s as if our sisters had always been in this city of Francis.

Next I visited the Bishop’s Ranch, Healdsburg, where the brothers run a retreat house for the diocese. In this spot of breath-taking beauty and amidst the lovely wineries of Sonoma County, the brothers are kept very much on their toes. It all appears so delightful, so quiet, so calm and for those who stay it’s just perfect. But behind the scenes busy brothers are working hard to make this retreat centre a great experience for each guest. Once again, the centre of the life here is worship—it was a joy to share—a joy to pray.

After this I went to preach in the parish of Huntington Beach, near Los Angeles and stay with my friend Father Charles Sacquety. Here is a parish bubbling over with enthusiasm and vitality. But this was not always the case. Nine months ago Father Charles was Rector of Frankfurt, Germany—when he came to Huntington Beach it was a small congregation, very uncertain of its future. Today, it is large, united and confident. My experience of this parish has left a lasting impression and I came away knowing that God was very much at work in S. Wilfrid’s, Huntington Beach and indeed in the Episcopal Church of America. Whilst men divide, and they have done this in the Episcopal Church and elsewhere, so God can raise up men like Father Charles Sacquety to bind up, to heal and to lead God’s people forward. I left this parish feeling full of hope for the future.

On leaving Los Angeles I returned to community life and found myself at the American Mother House on Long Island. I was just in time for the professions of three brothers and on that day the house was full of friends. My stay here was a tremendously happy experience and it was a real delight to meet so many brothers. My final few days were spent with the brothers at Yonkers, a house near New York. From here the brothers minister in local parishes and are very involved with the immediate locality—it is a lovely house in a rather run-down area. It seemed right that the brothers should be here.

On my return to Belfast I reflected what of all my experiences had made the most impact on me. I had seen really beautiful countryside, lovely people, splendid buildings and thoroughly enjoyed being with all my brothers and sisters, who were so warm, generous and kind. All of these things had been wonderful but my

answer was that the thing I most loved and enjoyed in all community houses and at Huntington Beach parish was the worship—*thank you America* for renewal and refreshment.

Brother Hubert writes :

Since last April I have been working at Wilson's Hospital, Multyfarnham in County Westmeath. Wilson's is an old-established Church of Ireland school, originally a blue-coat school like Christ's Hospital in Sussex. The warden is a clergyman of the Church of Ireland and there is another clergyman who does most of the R.E. teaching. Children are prepared for confirmation and there is a good attendance at the Sunday celebration of Holy Communion, which is voluntary. Until 1968 it was a school for boys only, but in that year Preston School for Girls at Navan closed and the pupils joined Wilson's.

When I first came I was assured by everyone how pleased they were to have a 'Franciscan presence'. This was really a little too vague. How does one manage to be an effective presence? During my first term I became familiar with the ways of the school, supervised senior studies and taught Latin to two small groups needing a little extra tuition. This term, however, I am a housemaster and am responsible for all the Latin taught in the school, as well as having the third year for R.E. With fourteen teaching periods each week in addition to housemaster's duties, I am fully and happily occupied.

Two suggestions of mine have been adopted, one that coffee should be served in the senior common room and the juniors invited to share, and secondly the formation of 'The Club'. This has a committee of six, a boy and girl from each of the three junior forms, which in consultation with the history master and myself plan meetings and outings to cover a wide variety of interests, mainly historical. Already we have had a very interesting lecture on archaeology with a filmstrip and an outing to Fore Abbey, one of the most interesting historical ruins in the county.

There was in 1798 a Battle of Wilson's Hospital. A history of the school relates : 'The school was occupied by rebel forces. The Chaplain, Mr. Radcliff, writing in a letter to the Archbishop of Armagh in January 1799, explained how rebel soldiers constantly availed of the utensils of the House and crowded the kitchen so that female servants refused to stay there. He explained that he gave the boys permission to go home because he feared "the morals of the boys might be corrupted by the examples of swearing and drunkenness which they would probably be witness to, and which the best regiments were not free from". The boys were so happy with the idea of going home that many ran off without waiting for Mr. Ratcliff's instructions and provisions'.

'The rebel forces who held the buildings had not joined in the battle and were not apparently attacked. Sporadic fighting took place around the hospital grounds until darkness came down . . . the royalist troops "lay on their arms all night with the intent to attack the Hospital early next morning, but it was found to be evacuated by the rebels"'. In these more peaceful times the only battles at Wilson's Hospital are on the rugger and hockey fields.

I greatly value my link with the Belfast Friary to which I return during the school holidays. It is a wonderful thing to know that I have the prayerful support of my brothers there. S.S.F. brothers have been visiting the school for the last five years.

There is a Roman Catholic Franciscan Friary just down the road. They run an agricultural college. They received me in a very friendly way and showed me their church which they have restored in a very beautiful and tasteful way.

It is a joy to live and work in the Irish lake district. I can see a lake from my room. The school lies amid lovely farming land and the school farm helps to finance the school and keep the fees down.

Brother Jonathan writes :

ALNMOUTH The gloom of the winter was greatly cheered by the life profession of Marcus on 17 March. But it was the weekend of the blizzards ! Mother Elizabeth, having been with us the previous week, couldn't get away and so was here for the ceremony—so we did have that particular joy, but the weather prevented Marcus' family, including his mother, from getting to the friary until the evening, which was a great shame. No-one could leave after that and having got used to the idea, everybody spent a very happy weekend.

We look forward to the clothing of our three postulants on 19 July. They have given a great deal to our life here and we shall miss them when they go to Hilfield at the end of September.

In June we said good-bye to Rufus who has spent nearly three years at Alnmouth. We are grateful to him for many things and wish him well as he begins new work at the Cambridge friary. New arrivals have included David Stephen and Peter Douglas, and in September we look forward to welcoming Keith back home to the North-East. We were all sorry when Sister Pauline had to return to Compton Durville, but grateful for all that she gave us. We still live in hopes that one of these days a sister may be able to live with us again !

Our work with groups continues to grow and develop. We have welcomed groups from Houghton-le-Spring, Dundee Cathedral and University, Leeds University, some of the young people from Tupsley, where Angelo led a Mission last year, S. Mark's, Darlington, a parish where we are building very close links, Edinburgh University, our own University and Polytechnic at Newcastle, as well as some Companions who came into Retreat under Sister Alison Mary—it was nice to see her again and this time she didn't break anything. You will recall that when she last came to Alnmouth to help out she broke an arm almost upon arrival ! We were also very glad to have some of our Third Order Priests in retreat—the first priests' retreat held here and we are hoping that many more will come in 1980.

A number of interesting conferences have been held. A regular meeting of clergy and social workers in the area came to think about the 'Care of the Dying' and in May the Newcastle Diocesan Board of Social Responsibility organised a conference on 'Marriage Preparation'. A number of parishes have come to the Friary to think about life and witness together and we have been glad to share in those discussions.

Three very stimulating speakers have visited us in recent months. Our Holy Week preacher was Bishop Anthony Hunter, the assistant bishop in this diocese,

and his addresses were very special. In May, Mrs. Janice Broun gave a series of fascinating and illuminating lectures on 'Christianity and Communism' with particular reference to the church in Soviet Russia. Her lectures have awakened a very real concern and interest amongst us for Christians behind the Iron Curtain. At the end of the same month, The Reverend Peter Adams who lectures at S. John's College, Durham, came for a session on 'The present Christ' and aroused a lot of interest and discussion.

As usual we have taken part in a number of outside activities. On Easter Monday, under the general auspices of Catholic Renewal, we took part in a great pilgrimage to Durham and with the help of young people from both dioceses presented an Easter celebration in the Galilee Chapel of the Cathedral in the afternoon. In May a number of us went to the Haddington Pilgrimage, calling in on Nunraw Abbey on the way home.

The novice training programme has taken up a good deal of our time this winter and it was specially good that Denis was able to give a course of lectures on 'The beginnings of S.S.F.'. He gives many things to our life here, and it would be impossible to mention them all, but as a result of a recent decision, to have a short homily at first and second class feasts, we have all benefited from Denis' great power in preaching.

Like every friary, we have many friends who support us in prayer and in other ways. Two people who have helped us so much in the last few years are Richard and Wenche Hunt, from Durham. Indeed, a good deal of their furniture now graces our common room! Richard and Wenche have now gone to Dorset—to the Post Green Community—for a year and we hope that they will link up with our brothers in Dorset.

We shall soon be thinking about our programme for 1980 and if you would like to be on our mailing list, then please let us know.

Please note that the Northern Rally will be held in Newcastle Cathedral on Saturday, 13 October. Brother Anselm, our new Minister, will preach and speak. Our guest of honour at the afternoon meeting will be the Roman Catholic Bishop of Hexham and Newcastle, Hugh Lindsay.

Finally, we hope that the relationship between our nearest group of brothers, at Pilton, and ourselves will grow even closer in the months ahead. We would ask for your prayers for them and for us as we seek in different and yet similar ways to give ourselves to God and his world.

Late news. Derek died on 20 July at 11.40 p.m. in the Royal Victoria Infirmary at Newcastle. There will be a memorial service at Saint Nicholas' Cathedral, Newcastle, on 19 September at 11.00 a.m.

PLAISTOW It has been a great joy to welcome Anselm here, at least on the week-days, and we have already put his practical skills to use in one or two areas. We have had to say goodbye to Damian and we wish him every blessing as he continues to exercise his ministry at Glasshampton. Victor John has made a most welcome return to us; he has many commitments during the summer and will not be permanently living here until mid-October. Crispin will also be leaving us shortly for Pilton, and will be much missed, not least by the churches in the area.

The annual Third Order day was again a happy event, with Geoffrey giving a stimulating talk on alternative lifestyles : however, we are still refusing to turn our garden over to vegetables !

Among our numerous guests this summer, the visit of the Archbishop of Lucca and the Abbot of San Miniato in Florence stands out. They were on an official visit to this country as guests of the Archbishop of Canterbury and their genuine interest and warmth for the Anglican Church was pleasing. Tristam's day was made when he had to take them for an audience with Cardinal Hume and was asked to remain with the guests and talk with the Cardinal—all in 'diplomatic' French for one hour !

Victor is involved with the making of a film-strip on the Religious Life for the Communities Consultative Council, which takes the form of a modern parable, and promises to be a valuable asset to the communities and to teachers and parishes generally.

May we put in a plea, more particularly to brothers and people overseas. We are very pleased to welcome visitors and guests, which we do continually, but we do only have two guest rooms and require ample notice if people want to stay here, so that those concerned can make other arrangements if we cannot have them. It is also very difficult for us to make arrangements for accommodation in London on behalf of other people, and, with the opening of the new underground station at Heathrow Airport, it is much quicker and easier for overseas visitors to use that than to be stuck in traffic jams in London.

It is with a feeling of great loss that we record the death of Miss Kathleen Makepeace, on 4 July. She was well known by all who lived here, and by those who visited. She gave many years of devoted help as a secretary and in other ways to the brothers of this house. May she rest in peace.

LIVERPOOL The friary recently gave hospitality for one night to two members of the Minnezangers Choir from Pius X College, Zele in Belgium. The choir was singing at S. Anne's Church, Stanley, with which we have close ties.

In June, the Merseyside Companions held a quiet day conducted by John Sutcliffe, their chaplain. It took place at Whitegate, Cheshire, by kind invitation of the parish priest and his wife, Derek and Margaret Smith, also Companions. The rural setting was much appreciated by those who were more accustomed to industrial surroundings.

Cuthbert has recently been in charge of an urban studies course, arranged by the Liverpool Industrial Mission and the Shrewsbury House Centre. Fourteen boys from Shrewsbury School, together with a member of the staff, visited Liverpool docks, factories and housing projects.

Hospital visiting is now done by Edgar, who has a part-time chaplaincy at a local hospital. He hopes to attend a chaplains' course in September. When at a retreat conference in Hulme Hall, Manchester, he and other brothers were entertained by Barnabas in his attractive rooms. Barnabas has twice visited us here in Liverpool.

Eric and a number of children from Williamson House will be spending the last few hours of their holiday here before returning to Belfast.

The friary is being re-decorated by the brothers : the outside walls have been repainted by a contractor. We hope that the house will soon match the garden.

NEWCASTLE-UNDER-LYME The combination of Sister Lynda Mary's delayed departure and Sister Skeena's arrival has enabled us to be a family of three again, much to our joy because all aspects are the richer for the support we give and receive one to another, not to mention the easing on work pressure. Our guests are gradually becoming acquainted with a wider circle of sisters—and brothers—and we are very grateful when they join us in worship as well as in more practical ways in house and garden.

The local Tertiary group continues to flourish and its members have asked for a retreat to be held here this autumn. We have had quiet days and weekend conferences, but this will be the first three-day retreat and it will be quite a challenge in our limited accommodation. Links with Roman Catholic Tertiaries continue to prosper, and we were delighted to welcome groups from various denominations on our festival afternoon. More than two hundred people attended and it was an extremely happy occasion.

Apart from commitments in and around the house, each of us has been further afield to parish weekends or missions. These include Oldham, Eastbourne, Bishopsthorpe, Rubery, Wembley, Upper Gornal, Hampstead and Chessington. We await a call from Timbucktoo.

TOYNBEE HALL This project, the result of an invitation from the Warden, Donald Chesworth, began on 15 March, when Sister Leonore moved in to be a resident, so joining our Tertiary, Nora Neal, who lives in the Old Peoples' flats of Sunley House. Leonore used to eat with the staff at mid-day, who run many projects, such as the Special Family Centre for handicapped children, the Senior Care and Leisure Centre, the Citizens' Advice Bureau, etc. This was useful in getting to know some of those involved in Toynbee. The rest of her meals were with the residents, an international group of mainly young people, many of whom are students. From among them, some drop in for a talk, and occasionally join with us in the Offices, and we hope to get to know them better as time goes on.

Leonore began by helping in a club for Bengali women, and answering calls to help disentangle problems encountered by Bengali families, whether housing or health or anything else, in this way making contact with families. She was joined by Ian soon after Easter, who has found openings in S. George's Club run by Methodists and in Providence Row run by R.C. sisters : both work for dossers and alcoholics. He also helped in S. Botolph's Crypt on occasions. He is exploring the possibility of using his pharmacy skills in doing some sessions as a domiciliary pharmacist.

Meanwhile Leonore has found a medical opening, doing four Clinics a week for the Community Health Centre in Tower Hamlets, which involves care of babies and small children, the greater number of whom are Bengalis—giving them their immunisations and checking their development, referring any abnormalities to the appropriate specialist. She is working with a very caring team of Health Visitors and others, and finds it all most interesting and worthwhile.

At first, Simeon popped in and out, but came into residence properly after his ordination as a deacon. He is helping in the parish of S. George-in-the-East under the new Rector, the Reverend Julian Scharf. The brothers and sisters worship there on Sundays. He is also hoping to do some sessions as a nurse.

Throughout these months, the daily Office has been said, sometimes with one or more of the residents joining in, and now, this centre of our community life is becoming increasingly real as the number of Franciscans grows. We look forward to Lynda's arrival on 16 July. The Eucharistic worship has been more difficult, as it has meant going to different churches at varying times, and all look forward to the day when Simeon will be ordained a priest and we can have a regular daily Eucharist —the very heart of our life.

On 2 July we moved into a flat together and very soon hope to have a room for a chapel, thereby making the family life more complete and giving the strength we need for the variety of fields in which we are able to witness.

Brother Bernard writes :

HILFIELD 'Obedience to the heavenly vision', the Bishop of Truro said, at our Summer Festival, 'is the only way to know God or to dare to speak of him to others'. It was a lovely summer day and a happy time and the Bishop's address was well received. He had spoken the previous week at the Glastonbury Pilgrimage, to which some of us went (and before which Angelo had conducted a very successful retreat) about JOY, a characteristic of God and of his people, saying that Kill-joy negativity is a mark of the devil. Summer in Dorset encourages expressions of 'the joy beneath all' and we are glad that so many guests and visitors come to share it with us here. Our chapel life daily renews us in joy, and since the Eucharist is at mid-day, most of the school and other groups that come share it with us. We also had a very happy evening with fifty members of Preston Road (Yeovil) Methodist Church who came to supper and stayed to Compline. Their Minister, the Reverend Alan Hunt is a great friend of Gordon's and all of us; he is moving to Sussex this August, but we hope that the connection will continue. Returning to Saturday jamborees and Truro, some of us were delighted to go to S. Germans on 14 July when Michael was received as the new Bishop. We took advantage of the proximity of the sea; we are glad to have the See so proximate to Hilfield.

Professed Seminar

Canon John Townroe was with us for the 16 July week to lead the professed brothers in a seminar on the 'Holy Spirit and our life'. We had six sessions together on, for instance, 'The Creator Spirit and our work', 'The Spirit in the incarnation and our ministry', 'The Spirit of Sonship and our prayer'. So much of our training here is directed towards novices that we are happy to use the lull for special professed studies. There are two new postulants here at present. Tom de Hoop is a priest from Canada, who originated in Holland, where his family still lives, and Ken Willis is from Rhodesia, where he has done four years service with the Police. We welcome them both and look forward to Bob Batley, John Turnbull, Kenneth Buck and Julian Viles coming at the end of August and the Alnmouth novices joining us on 1 October. We miss Jeffrey Daniel who has left us but are happy that he is fixed up again in teaching.

Lay Training

Keith has been greatly loved here and we shall miss him as he moves to Alnmouth, where (among other things, including no doubt his line in leather) he will be doing lay training studies in the Durham-Newcastle scheme. We expect that mission and the like will bring him south sometimes and look forward to that while wishing him well back on his native heath. Colin Wilfred is joining us in September from Edinburgh.

The Home of S. Francis

There have been a few changes here recently. Clifford Dunn has moved to an Ashram in Clapham and John Clarke to a job in Honiton. We have a great number of enquiries for places here and have accepted various people to come and look and will soon be full again. Robin Blackall and John Stubbs have moved from Bernard House and others have taken their places. The Guest House has had many interesting visitors, including some who have come for Quiet days or mini-Conferences. The Lichfield ordinands are coming in August after the Families Camp and the Youth Camp have departed.

Holidays

Some friends of Patrick's have invited him to Bavaria in August and Angelo has been invited to Florida. Brian Thomas and his family visited his sister in Milan in June. Others have had holidays with their families and others in this country. Kenneth was at Tymawr as usual, with his sister. Owen, who hasn't been quite so well lately, hopes to spend some time at Hooke and then in North Wales with his brother; a Hooke old boy and his wife from Basingstoke will drive him up there. Matthew (to whom our sympathies go at the death of his sister, Ruth Hunkin) is going to Cornwall; Samuel has the chance to trim his sails to the wind in the English Channel and Raymond is pitching his tent on the Gower Peninsula.

Mission Line-up

Those who read the popular papers might have seen Sergeant-Majors and friars mixed up together in June, when Donald and some of the novices were at Aborfield Apprentice School for a very successful mission. Mark Nicholas was pulled into shape amidst roars of laughter and thoroughly enjoyed it. He and Theodore are going with Angelo to Welwyn Garden City in the autumn and Samuel is going to Hampstead for a mission in the parish of Bob Coogan, an old friend of S.S.F. from Tasmania and North Woolwich. We hope to have another few day-visits to Portland Borstal at the end of the novice term. Bernard is doing some days in the Marshwood Vale group of parishes around Pilsdon, having done a weekend at Whatcombe House (another of our neighbouring houses) in June.

Community Visitors

The Community Chapter met here in June and Anselm has been several times since. Geoffrey, the Minister General, and Benedict will be with us again in early August and Damian at the end to welcome the new postulants.  Bill spent three weeks at Glasshampton and will be at Freeland throughout October, as was Richard in June, Samuel in May and Angelo in March. We hope that a good number of us will be able to be with the sisters for S. Clare's Day and we have enjoyed their new pamphlet on S. Clare. Kevin will be with us for the Stigmata on 22 September and,

with Elizabeth Coulter, will speak about Ireland. On the day previous, the Bishop Protector will receive Andrew David's life vows here and Anselm will stay on to preach at the Stigmata.

General Synod

Bernard visited the House of Commons when the Irish debate was on and was fascinated to see in the flesh, both Ian Paisley and Enoch Powell. He was in London for the General Synod in hot June weather and was delighted to be introduced by a Tertiary bishop to a little-known swimming pool. Synod didn't initiate procedure authorising visiting women ordained in the Anglican Communion to officiate even occasionally in this country, but it did complete the work of revising Series III and cleared the way for the publication of the 1980 Alternative Service Book which may give us ten years rest from liturgical revision. It debated both Disarmament and the World Council of Churches grants to the Patriotic Front. There was a good debate on Evangelism based on a useful report (G.S. 411).

Practical Evangelism

In November there is a Conference here for brothers and sisters involved in Parish Missions and the like. Most of the sessions we shall do ourselves, sharing what we know, but on one day the Bishop of Taunton (Peter Nott) will speak on 'Preaching theology for the conversion of souls' and on another day a panel of parish priests, chaired by the Bishop of Sherborne will speak and answer questions. This Conference, together with the Regional Meetings in December, which this time have 'Caring' as their theme, represent two major aspects of our Franciscan life. A third aspect was highlighted at the Manchester Conference on Spirituality which Keith and Samuel from here and Edgar and Edmund from the North attended. We understand that between them they are now experts in 'Zen retreats for the over-eighties' and 'Sacred dance for paraplegics'.

Chronos

So I write on a summer day with the background of the humming bees (which will swarm if Roger doesn't watch out) and the noise of the tractor cutting the grass and the distant sound of Richard practising the hymns. By the time you get this Barry Alban (who assists Damian as Provincial Bursar) will have begun a part-time business course in Yeovil, the new novice term will have begun, the guest house will have been carpeted (partly due to a kind legacy) and other warmth-conserving steps will have been taken to try to get the fullest value for the immense cost of heating oil, with which (like many others) we are saddled; harvest festivals will follow Sunday by Sunday in the parishes around and Francistide will be passing into All Saints and on to Advent. Time here is beautifully full and varied; yesterday could almost be a hundred years ago. We watched a video-tape of our Easter-tide H.T.V. Eucharist the other day (it is available for borrowing by those who have the use of a Ferguson Videostar or comparable model machine) and it seemed as though it took place years ago. But I suppose that it is common-place that time as a measure is temporary not ultimate.

'How many brothers do you have in the house?' is a frequent question by visitors. The answer usually requires thought, since there have been a number of comingings and goings of brethren staying for short periods. Next year there should be a regular

procession of brothers staying for a month at a time. Lawrence Christopher counted about sixty guests as having stayed for from two to fourteen nights, in the course of a year, and during the same period brief visits, for an hour or two, or for private quiet days, by over a hundred and ten people. This is in addition to group visits and quiet days for local rural deaneries or clergy fraternals on twelve occasions.

Damian moved in on 18 June but has some outstanding commitments outside the house for a few months, after which we hope to see more of him. He has already done an afternoon in the garden.

Although John has been under the weather, and is being treated for anaemia, the garden looks in good order, though the inroads of rabbits and pigeons remind us that we are engaged in the primal struggle with nature. Peter William and Paschal have both been working hard on the garden while Philip Bartholemew has been keeping us all amply fed. We are glad to have Antonio back for a while after spending six weeks at Hilfield as sacristan.

Jeremy has been with us for a time of preparation for the regularisation of his orders, during which time all the clocks were made to function properly and the chapel lighting renewed. The Bishop Protector came on 9 May for what must have been the first ordination of any kind to occur in the chapel here, when Jeremy was conditionally ordained deacon. This was the prelude to a splendid occasion in Hereford Cathedral on 24 June when Jeremy was among those receiving priests' orders and Simeon and others became deacons. Afterwards the Bishop Protector invited all the newly ordained priests and deacons with their families, which for Simeon and Jeremy included the brethren and sisters present, to sherry. Then Simeon's parents had invited the brethren to a sumptuous lunch at an hotel, so that the whole thing had something of the atmosphere of a wedding. Jeremy celebrated mass at Glasshampton next day, the (transferred) feast of Saint John the Baptist, before he left for his new work as chaplain at the school at Hooke.

SOUTHERN REGION

PACIFIC PROVINCE *Brother John Charles writes :*

The Southern Regional Chapter of the First Order Brothers met in early June in Newcastle. The intimacy of the small group made for easier communication and so for more pain and honesty. It meant also, as it does for the Northern Region, a more concentrated concern with the dangers of losing a wider vision. In 1981 we have to decide whether these two regions become two separate provinces or whether the two pieces are to be put back together again. These issues will be decided by a meeting of the full Provincial Chapter meeting in 1981 and the First Order Brothers' Chapter which will follow in May the same year. I have, therefore announced that I will resign as minister after the next First Order Brothers' Chapter so that the new provinces, if such are to be, can each choose its own minister or, if the pieces are to be put back together, a fresh vision can begin the task at once.

After this Chapter, Brother Illtyd (The Reverend Illtyd Loveluck) and Brother David-John (The Reverend David Vereker Bindon Q.S.M.) were both secularised and we have had news that our novice in New Zealand is to test his vocation with the Roman Catholic Cistercians. All of this is a sadness, but we wish our former brothers well. By the time you read this we hope the New Zealand brothers will have found a new house. Leo Anthony, after splendid work at Morris House, is on leave in Canada. He will then spend some months of refreshment at Little Portion and join the New Zealand Friary on his return. Bruce Hancock (formerly Brother Matthew-Bruce) returns to us in September and will be clothed as Matthew-Bruce in Newcastle and join the New Zealand house in November. Eventually Geoffrey Leonard will return there, too. We pray for God's abundant blessings on this new start.

Brother Masseo was elected to profession and is (D.V.) to make his profession in simple vows in Newcastle on 2 July. Brother Martyn Francis was elected Guardian of the Newcastle Friary for three years and so I have been set free to concentrate on being minister and on my writing. Brother Brian perseveres with testing his calling to a life of prayer and ministering to the sisters at Stroud. Slowly but surely the mud brick monastery of the Clares goes up, and the brothers' house of prayer on the same site nears its completion.

Noel Jeffs, a priest from Ballarat diocese has joined us as a postulant in Brisbane and Ross Naylor, a priest from Newcastle diocese, comes in August.

These first months have not been easy and it has not always been possible to see 'rays of resurrection life'. But God is good and one day all will be clear. One great source of rejoicing has been the steady and sure growth of the Third Order in both Australia and New Zealand.

SECOND ORDER 'Come and help us make mud bricks'. If you come anywhere near the Sisters of S. Clare at Stroud in New South Wales, Australia, you are likely to be asked to help us build our new convent which we hope will be ready for us to move into next year.

We began our life in Australia in 1975 in a disused rectory in a small country town in the Diocese of Newcastle, where we have been made most welcome and given tremendous support to help us to establish our new foundation. However, we have insufficient space, silence or privacy for the community to grow here, so, although our financial resources are meagre, last year we bought some land near here where we are building our new house. It is a beautiful site, with plenty of trees, on a

broad ridge with lovely views of the surrounding countryside. One side is being left uncultivated, but on the other side we plan to grow fruit, vegetables and nuts, and keep poultry and perhaps other livestock. One portion is set aside for our brothers who will have a small house of prayer there, and provide us with a chaplain.

Our manner of building has been governed by our need to keep costs as low as possible and by our desire to have simple, functional buildings, expressive of our poverty and hidden life of prayer. We decided to use mud bricks which we are making from the soil heaped up after the house site had been excavated, with local bush timber and a corrugated iron roof. Mud bricks cost nothing more than the labour of making them, and that is why all our friends are invited to help ! It is tremendous fun, pushing mud into moulds with our hands and our feet and with spades, smoothing them off carefully, and then removing the moulds—and there are the shining wet bricks standing firmly. It takes two or three weeks for them to dry and then they are ready to be used for the walls. We make them ourselves during the week, and also do other unskilled work to try to cut down the labour costs, and we all find it very satisfying participating in our own building. Every Saturday there is a work party for volunteers who come from parishes, scout groups and other organizations. The numbers of people and bricks made vary greatly from week to week, but all are unanimous in their enthusiasm for this earthy activity. Some people have come to camp at the site for longer periods to help with the building, and as the news of our project spreads we hope that more people will come to help. Several young men have offered to work for us for a very small remuneration and we have been given some generous discounts for some of the materials, but as we have to employ some skilled workmen, wages are a major expense. So far we have remained solvent, thanks to our many benefactors, and our faith that our needs will be supplied has been justified, but a lot more dollars are needed for us to complete the project.

We hope that by building in this way hundreds of people will share in the creative joy of building, and that in the end we will have a good environment for our life of prayer together. (Donations should be sent to C.S.Cl. not S.S.F.—Ed.)

NORTHERN REGION Andrew has returned to PNG but not to lik lik hap. He has been transferred to Goroka and will be living at the hospital there. He is still working in mental health and, while based at Goroka, he will also travel to other centres to build up this work in those places.

Rodney is visiting PNG and the Solomons. He will be taking the retreat for the professed brothers at Haruro. Then he will be giving talks to the novices. He then hopes to go to the Solomons to take the retreat for the brothers there.

After the retreat, Alfred will be made deacon by Bishop George Ambo on 8 July. This will take place at the Theological College chapel. This is the chapel built by the brothers when we began S. Francis College. It promises to be a 'custom' event as the village people say they consider Alfred to be their brother and are coming to join in the service and celebrate afterwards in traditional fashion. Other dancing groups will also be taking part. The vigil will also be traditional as the people are coming in the evening and will sing and dance all night.

Just before he was due to go to Torres Straits to conduct missions in two parishes, Kabay received news that his mother had died. He flew to Cairns to join his family and attend the funeral then had a holiday before beginning the missions. For a long time, Kabay has felt that there is a great need to minister to his own people and this visit and the missions he is conducting will help us to see better how he and the community can answer this need.

Hilarion, after some delays, will be going to the Solomons with Rodney on 14 July. We also have received news that Comins Romano's visa is on its way so he can come to Haruro.

The life profession of Liam and Geoffrey Leonard was a very happy time at Honiara, with many people coming to share in the service. It is hoped that Liam and Randolph will be able to attend an orientation course in PNG for a month in December.

Reginald is in the Solomons for six weeks, to work with the novices there. He was unable to follow his original plan and come direct to PNG. He will, however, be able to come in September when he will be here for the festival and Timothy Joseph's profession.

The visit of the Bishop Protector had to be cancelled for medical reasons.

News from the Solomons' Custody has not reached us in time to include in this letter. Hopefully, it will be possible to give you more news of the cyclone disaster in the next edition.

We are very grateful to those who have sent us donations, especially those who have helped towards the rebuilding of Alangaula after the cyclone.

In May, Alfred took Timothy Joseph, Simon Barclay and George Selwyn to stay in a village for a week. For the two novices from the Solomons, it was their first real introduction to PNG village life.

Simon Barclay writes :

All my life, I spent in the Solomons. When I became a novice of S.S.F., I came to PNG, the first time I go out to different country, not knowing the people and their customs and cultures. After a few months in the friary, Alfred, Timothy Joseph, George Selwyn and myself went on a patrol to one of the villages called Hamburata. This village is many miles up in the bush in Popondetta area near the top of Mount Lamington.

Not realising what was going to happen when we entered the village, I know only that because we were strangers to that place, therefore the people would come to shake hands with us. Yes, they did, after some great fears.

Men and women put on their custom decoration and hid themselves at the entrance to the village. I was wondering, and I think you would feel the same, at what was going to happen as it was the first time to a strange people, village, and customs in a different country where I have never been before. As we moved into the village, there came men with spears and long feathers round their head. With them were some who jumped up and down in front of the dangerous men who received us with their war weapons. Not till everything was over I realised this was like my own traditional ways of greeting people in the olden days.

The next day, we had the mass of S. Philip and S. James, the dedication of the village church, celebrated by Father Damian, who is the priest of the parish. There were nearly two hundred people attending the mass, including people from other villages around. Some dances were prepared, but they were not done because of the heavy rain during breakfast. However, it was a time of joyful excitement.

At Hamburata village, we spent a week being with the people, sharing their and our lives together. George Selwyn and I taught the children, who were interested to come in the afternoon and evening. We did not teach them in the mornings as they had to walk to school over a mile from the village.

In the evenings, Alfred and Timothy Joseph sat and talked with the people and the men and women were very impressed and asked questions they had in mind as they sat together. At the meals we had each day, nearly everybody came together and we talked as we ate and they asked us questions. A few times, we were taken to different places to visit little villages consisting of two or three houses. On Thursday, each of us was in a group of people to do what the people decided. I went with two boys to see their beautiful taro and coffee gardens. We were very happy being with the people. They were very kind, and I thank the Lord for their hospitality towards us.

On the last day, people came together with vegetables as presents for the last goodbye to us with traditional ways of farewell. They did dances and sang songs to us and a fellowship meal at the same time. Just as we went out of the village, a long line of people were waiting to shake hands with us. As we were shaking hands, so much tears were dropped by them and I was so sad as we would miss each other. This so much shows that a person needs spiritual life or church teaching to direct them in their lives. One of them said to me, 'We depend too much on natural things in everytime we do our own businesses, and now we need church workers to be with us, to direct us into spiritual life as christians should, and also to bring up our children into christian faith'. They were so frank in their words and actions. Jesus said, 'The crops are now ripe and ready to be harvested'.

AMERICAN PROVINCE In May the Provincial Chapter met at the Bishop's Ranch Friary. In the course of the Chapter, Brother Luke appointed Brother Bede as Novice Guardian. Bede was ordained deacon on 30 June in Grace Cathedral, San Francisco. He will be coming to live at Little Portion in August.

Several brothers were elected to vows. Brothers John George, Mark Charles, Justus Richard and Jason Robert to Life Vows, and Brothers Donald Patrick, Thomas Bernard and William Bennett to First Vows. The service of profession for Brothers John George, Mark Charles and Donald Patrick took place on 1 June. The Protector General, Paul Moore, was at Little Portion for his annual visitation 31 May — 1 June, and so was able to receive the life professions. Brothers William Bennett and Thomas Bernard were professed at the

Ranch on 10 June. Luke was not able to be there as he was in hospital. Brother Robert received their vows. Sister Cecilia preached a fine sermon on understanding the vows through the life of the Holy Trinity. About one hundred and twenty persons attended the Eucharist.

Next day Brother Jason Robert took his life vows at the Ranch. All in all it was a very busy and happy week-end for the brothers in California.

On 21 June Brother Justus Richard was life professed. The service was held in S. John the Evangelist Parish Church in San Francisco. Justus will be joining the family at the Ranch in mid-July. On the same day Brother Dominic flew West to take up his new responsibility as Guardian at the Ranch. Do keep him in your prayers.

Brother Matthew David after three years in Yonkers has gone West to join the family at the Ranch. His time in Yonkers was very good for him. He left behind many good friends.

With the departure of Dominic and Matthew David, the Yonkers house has been cut in half. In order to help this situation, Brothers Philip Leonard and Leo will be going there in July to see what can be done to help strengthen our work there. Please keep Cluster and S. Andrew's in your prayers.

Not all our news is joyful. Since last writing Brothers Elisha, Cyril Stephen and John Jonah have withdrawn from the novitiate. It's always a sorrowful thing when we lose men, but we wish them God's richest blessing as they set out to serve the Lord in another setting. Remember Ronnie Kemp, Stephen Pavlovich and John Cleary in your prayers.

Brother Don has returned from India ; at present he is in San Francisco in hospital. He managed to keep well in Calcutta, but upon his return to the U.S.A. his health broke. By the reports we receive he is on the mend and should soon be well and will be coming to Little Portion.

Luke is to have open heart surgery on 30 July ; then he will be taking three months off to recuperate. At present he hopes to spend some of this time in the United Kingdom.

The annual Franciscan Festival (Garden Party) was held on 16 June. It was a hot, humid day but about three hundred people braved the gas shortage and the heat to be with the Little Portion brothers. A good time was had by all.

Little Portion is now making bread in a big way. The new bakery is almost finished and soon over a hundred loaves will roll out of the ovens every day. This is one way by which we hope to earn our own livelihood. The product is called 'Bread Alone'; we hope that those who buy it will ask what that means and we will gladly tell them the rest of the verse and thus do a little mission work on the side!

The friars in Trinidad have moved from S. Joseph to the rectory of All Saints' Church in Port of Spain. This is a temporary move as we await going to Maraval, the site of our future friary.

Elsewhere in this issue is the obituary of Father Joseph O.S.F. He died peacefully in his sleep on 7 March. His funeral was held on the 10th. It was the end of an era on the death of the founder of the province. Many religious attended the funeral rites and we thanked God for Joseph and all that he had done. His work lives on in the friars, nuns, tertiaries and Associates of the American Province. As Brother Luke said at the service, 'And so today we come to the end of a long road—eighty-nine years long. We have come here to praise famous men and our Father who begot us. His memorial is a living one : his sons and daughters . . . To practice poetic license with the psalms, I would like to read, "Hear, O Shepherd of Israel, thou that leadest Joseph and his flock ; hear O merciful Jesus, and have mercy ; hear O Virgin Mary ; hear O holy Francis ; hear O holy Clare and pray for him " '.

' And because intercessions is a two-way thing : Joseph, pray for us. May he rest in the paradise of the Lord '.

SAN FRANCISCO The summer months were highlighted by the novicing of Sister Anne Nadine and the ordination to the diaconate of Sister Connie. We also helped to celebrate the professions of William Bennett and Thomas Bernard (Sister Cecilia preaching on that occasion), the life professions of Jason and Justus, Bede's ordination and the ordination to the priesthood of our Third Order member Lynn Bowdish.

We were glad to have Brother Luke with us for a brief visit.

Pamela and Anne spent a month at the Bishop's Ranch to help with the heavy summer programs and to experience a different kind of Community life.

Cecilia attended the S.S.F. Provincial Chapter Council held at the Ranch.

To our friends throughout the world we send loving greetings in the joy of Francis, who bore the marks of the Crucified.

Father Joseph

1889—1979

Father Joseph died at Little Portion on 7 March. He was the founder of the Order of S. Francis which eventually became the American Province of the Society of S. Francis.

Father Joseph was born Claude Crookston in Beacon, New York on 22 July, 1889. He graduated from the University of the South at Sewanee, Tennessee and from the General Theological Seminary in New York City. He was ordained priest 1 October, 1913.

He began his priesthood serving parishes in Chattanooga, Tennessee and Cincinnati, Ohio, but almost from the beginning of his ministry he had the Religious Life in mind. Thus, in 1917 he resigned his parish and went to spend a year with the Society of S. John the Evangelist in Cambridge, Massachusetts, to get training in that life.

In 1919 Father Joseph began community life together with two others, one of them a priest. This was at the Church of the Ascension, Merrill, Wisconsin, where he had become vicar.

Having a church stipend was a necessity in the earliest years of the Order, since this was the main income, but this necessitated being tied down to a parish a large part of the time. Father Joseph was in considerable demand as a mission preacher and this meant an absence from the parish, particularly on Sundays. This meant that the parish and the Order would be without masses for two or three weeks at a time. Father Joseph sought another place where this conflict would not be so acute. A small, but faithful, body of supporters having been acquired, the time became ripe for a move. Several offers were looked at. None seemed suitable until 1928, when a summer place on Long Island, New York was offered by the family of Brother Stephen (who subsequently entered the Order). The move there was made in 1928.

Thus freed from parish work, Father Joseph was able to devote himself to mission preaching and to make a start on the liturgical work in which he was particularly interested.

Certainly Father Joseph was one of the best mission preachers of his day and was much in demand. He was also noted for three hour preaching on Good Friday. In the early 1940s he was asked by Morehouse to write their Lenten book. He responded with *The Wells of Salvation*, linking the Sacraments with the Seven Words from the Cross. This is his only full length book. While long out of print, it still has value.

From the beginnings of the Order, Father Joseph desired to say the whole Monastic Office. Books were available for the Office without matins, but this meant that a large portion of the Psalms were not said. Father Joseph arranged the Office of Matins in notebooks, to follow as far as possible the Roman Catholic secular use. Simultaneously, he began his long work of adaptation, which finally resulted in the *Anglican Breviary*, in 1955. It was in part due to this liturgical work that Nashotah House in Wisconsin conferred the honorary degree of D.D. upon him. He also received the Bishop's Cross from Bishop James P. De Wolfe, which is given to outstanding priests, laymen and laywomen in the Diocese of Long Island.

Many people turned to Father Joseph for advice, particularly in their spiritual life. Even in his last years, when he was no longer able to travel, and remained practically house bound, many wrote letters seeking his counsel. As long as possible, he dictated letters to them.

Father Joseph spent his last years at Little Portion, being taken to mass and to some house assemblies in a wheelchair. On days he did not attend mass he was communicated in his room.

He died surrounded by practically all the brethren now at Little Portion. We request all who read this to pray for him.

STEPHEN S.S.F.

Bread and Wine

Sermon preached at televised eucharist from Hilfield Friary on 6 May, 1979

When I visited the Holy Land with a party some years ago, on the Sunday we went to a service in a Chapel near the Lake of Galilee. After the service the Leader of our party led us as a group to the lakeside where our Jewish Guide and Coach-driver had made a charcoal fire on which they had baked some bread and cooked some fishes.

This reminded me of the Bible Reading we have just listened to, which tells how Jesus Christ gave food to his disciples on a working day. Just in front of me is the altar where we believe that Jesus Christ comes to give us food for our working day. To the disciples he gave bread and fishes—to us he gives bread and wine, but we believe that for us these are his body and blood. What is a body? It is that part of us through which we express to other people our personality and character. The character of Jesus Christ from the moment he was born in Bethlehem until he died on Calvary was the character of love—was love, love all the way. And so we think of him as Love dying for us upon the cross. But we don't worship a dead Christ, but a living Christ, a risen Christ. It was the risen Christ who met the disciples by the lake.

Historically, life for the people of God was always represented by the blood—the blood is the life, and Jesus comes to give us not only his love, but also his life, and in the strength of his love and his life we go out to do our daily work.

What is the work of a Franciscan friar? The work of a Franciscan friar is to live and to imitate the life of the blessed S. Francis. And for me S. Francis stands for three things. He stands for one who cares for people. He cared especially for the lepers, the outcast and the poor. Secondly, he knew that men did not live by bread alone, but by every word that proceedeth out of the mouth of God, and so he wished to share with others the knowledge of the love of God which God had given to him. Therefore he went out into the world of his day to preach to others the gospel of Jesus Christ.

Lastly, he was a man of prayer. Some say that the whole life of S. Francis was a great prayer offered up to God. So we too are called in the world today to care for those in need, to preach the gospel and to be men of prayer. But we know that we cannot do this in our own strength, we need the strength and the power which Francis had, and which Francis received from Jesus Christ himself, and so on our working days we come to this place to receive the love and the life of Jesus Christ given to us under the forms of bread and wine that we may go out from this place to serve the Lord in the world of today.

KENNETH S.S.F.

The act of Corporate Worship: The due activity of each part

BY BILL IND



'THE due activity of each part' is the New English Bible phrase for the growth of the church to 'mature manhood' in Christ. If the church in a parish is to be seen by others as the Body of Christ then there must be the 'due activity of each part'.

This involvement by the whole body needs to be expressed in its corporate worship, indeed in many cases it is true to say that the whole style and flavour of the life of the parish can be seen and tasted when the church gathers for worship. Where corporate worship is really alive and shared in, it seems that this carries over into the life of the parish. It is from this worship that a parish draws its strength and it is to this worship that the parish brings its life but perhaps not enough thinking is done about the art of corporate worship. We recognise the art of the instrumentalists, of the singers, the readers and the preacher but how often do we think of corporate worship itself as an art, as something to which every single person present contributes and plays an essential part?

Before considering this art we need to be aware that there are prerequisites for it just as there are for every other art form.

We need to see worship as a high and heavenly thing and not as something we take for granted. In this perhaps we all have something to learn from those we call nominal Christians. They reserve it for moments of the highest importance, when a child is born, and for weddings or when there is a death in the family. They remind us of the fact that it is very easy to forget, that worship is concerned with the heights and the depths of our experience and our weekly worship should make us more aware of that and not less. Worship and our need for it should be not tame and controlled.

It links us with angels and arch-angels and all the company of heaven, a Jacob's ladder set up in every parish church. And yet the reality is all too often strangely different and there seems to be very little of heaven in our little patch of earth. We need to ask ourselves why this is.

We tend to say 'If only our singers or our readers were better or if only the vicar preached more inspiring sermons', and it may be that all these things are true but behind them lies something much more fundamental. We need to ask ourselves, 'have we really offered the earth?'.

All too often what is offered to God in the corporate worship of a parish is not the earth but an ecclesiastical limbo that is suspended between heaven and earth and in touch with neither. We do not earn heaven by singing perfectly a Mozart Mass. Heaven is always a gift, a response to our offering of the earth in which we live.

This means that each parish needs to take the actual place in which it is set very seriously and to make sure that the story of the place is expressed in its worship. Vicars tend perhaps to have in their minds eye a vision of their parish being another All Saints, Margaret Street or All Souls, Langham Place (depending on their tradition). Organists and choirmasters have similar fantasies seeing the choir as an outpost of a great cathedral choir. These fantasies are mistakes because they do not rejoice and delight in the real nature of the place itself. A simple example may illustrate the case. In the Diocese of Winchester, there is a village famous for its water-cress and when a new vicar went into his church for his first harvest festival there he saw the usual marrows and giant onions as well as beautiful displays of flowers, but there was no sign anywhere of a bunch of water-cress. On asking why, he discovered that no one had ever thought about it, and that itself revealed a division between those who worked on the water-cress bed and the church.

Worship should not be exclusive of the world but an offering of all of it to God. It follows from this that the church should be seen as that segment of the world which confesses the Lordship of Christ and that worship is always, therefore, a representative act. Worship is sometimes criticised as escapist or even selfish by some because it seems to be a rather private activity carried on behind closed doors, and yet properly understood nothing could be further from the truth. 'God loved the world (not the church) so much that he gave'. So worship is something that the church does on behalf of the world and all Christian worship is in that sense priestly. Interestingly enough this is not just something that churchgoing people understand. Research done by the Grubb Institute and referred to by Bruce Reed in his book *The Dynamics of Religion* indicates that people going to church from a

particular area or street are seen as doing something for other people around them who do not themselves go. When people say to church-goers 'Say one for me' they are not just being flippant and so deserve to be taken seriously.

This representative element of worship is a very important one and one of things that is done from time to time in the parish in which I work is that people are actually asked to think consciously of four or five people with whom they work or who live nearby and, as it were bring them into the service.

It is important too that the worship of a local Christian community is sometimes freed from the church building and done in a different setting, so that it can actually be seen by people who do not go, and once again it should be seen not just as worship but as an act of evangelism. On the large council estate where I work, we have for some years had a great Palm Sunday procession with a donkey and brass band and this has gone through the middle of the estate and palm crosses have been given away to all spectators and bystanders. This event is often referred to by non-churchgoers when one sees them at some later date. We are also thinking out a meaningful way of beating the bounds, so that we could go as a Christian community to different important places on the estate, school, playgroups, doctors' surgeries, etc., say prayers at each of them and then move on to the next place. The aim of such an event would be to show the church's care and concern for the place and not just some comfortable religious compartment.

Perhaps all this kind of thinking is best expressed in a poem by e. e. cummings :

i am a little church (no great cathedral)
far from the splendour and squalor of hurrying cities
— i do not worry if briefer days grow briefest
i am not sorry when sun and rain make april
my life is the life of the reaper and the sower
my prayers are prayers of earth's own clumsily striving
(finding and losing and laughing and crying) children
whose any sadness or joy is my grief or my gladness

It follows on from this that although parish worship is full of skills which different people bring, it must be done in such a way that a person coming for the first time should be able to feel, not only that

something very important to the people involved is being shared but also, that he or she has a part in it, because it is recognisably about the needs and the problems, the hopes and the joys of the particular place.

A very real factor in developing the art of corporate worship is thinking realistically about the size of the congregation. Lots of church people are concerned, for instance, that the congregation is not very big and spend a lot of time and energy worrying about it. Perhaps some of that time and energy could be better spent in realising that there are lots of things that can be done with just twenty or thirty people which simply wouldn't work with a congregation of a hundred or a hundred and fifty. A real sense of intimacy and belonging can be built up in this smaller group provided of course that they can be persuaded to sit together and relate to each other. Strangely enough, once that feeling of belonging begins to develop, the numbers often begin to go up because something 'real' is felt to be going on ! If the art is to develop and grow, it needs to be seen not just as a Sunday activity but as continuing right through the week. The more individual people in the congregation know each other, the greater will be the sense of cohesion in belonging. Parish camps in the summer, Sunday lunches together as a church three or four times a year, outings of various kinds, as well as prayer and discussion groups, all help to build up a sense of corporate identity which gets stronger as time goes on. All of this has an enormous influence on the Sunday worship and it is when people feel a sense of the church that often they become confident of their ability to share the Good News.

Perhaps the final prerequisite for the art, and one that holds all the rest together, is a sense of humour. Of course worship is serious, but that should include rather than exclude the humourous. Why is it that some of the services that people remember best are those in which some embarrassing mistake has occurred ? Too often we deal with such a mistake with an awkward silence and yet if the incident had happened anywhere else we would have burst out laughing. I can remember all too clearly a lady at the parish communion reading from the first chapter of Genesis, 'The Spirit of the Lord hoovered over the face of the deep' instead of 'hovered' and the delight with which this was greeted, and that became part of our offering. This is not to say that we should aim for mistakes but simply to accept them as part of the human condition. The Christmas morning service described in Thomas Hardy's novel *Under the Greenwood Tree* is beautiful because

of its loving and gentle vision of human frailty not just among the village musicians, who are the main characters in the book, but also of the congregation itself observed from the musicians gallery and there is something heavenly in the relaxed ordinariness of it all.

Under the Greenwood Tree, with its story of the organ taking the place of the village band providing the music at the Sunday worship, leads nicely into a consideration of one of the most important strands in the art of corporate worship and perhaps the story teaches us ' Beware the tyranny of organs and organists ! '. Because the organ is such a versatile instrument it has dominated congregational worship nearly everywhere for well over a century and, as a result, other instruments tend to have been neglected in most parish churches. It is true of course that many churches now have guitars on a fairly regular basis, but all too often this has led to a kind of polarisation in which the organ is seen to stand for the traditional and the guitar for folk or pop. It's easy to forget that there are any other instruments and yet it is probably true to say that there has never been a time when so many people have played a musical instrument. Each Sunday morning now, in the council estate where I work, we have a little orchestra and when everyone is there, which admittedly isn't very often, it consists of a pianist, two schoolboy flautists, a clarinettist, an oboe player, a cellist, a violinist and four children playing recorders. The standard of playing may not be very high, but it is getting better all the time and people are offering their musical skills to God in a real and natural way and, more than that, nearly all of the players live on the estate. This is not a plea for the abolition of organs but rather for a widening of the musical experience in church, so that people can see that what they have to offer is acceptable to God and that creativity and imagination are gifts of the Spirit and should be used for the benefit of all.

Imagination is needed too in the whole business of reading in church and immediately we think about it we come up against two quite different sorts of problem. The first is the dilemma that every parish priest has to face, and that is in deciding who should be allowed to read. Some say it is absolutely essential that the readings are done as near perfectly as possible and therefore only those who read very well should be allowed to do it. On the other hand some say it is more important that anyone who feels he or she could do it should be allowed to do so, even though they may stumble and stutter their way through it. Whichever way we look at it there is another question that lies behind it

and that is how many people really listen to the reading anyway. There is some evidence to suggest that people are so used to having bible readings in church that they are inoculated against them. Obviously this isn't true everywhere but it does seem to be the experience of many parish priests that Bible reading is one of the elements of the Christian life which is most neglected by ordinary church people. They find it difficult to relate it to their ordinary everyday lives, though this is partly a cultural thing and perhaps the people who find the Bible difficult are also people who do not set much store by books or reading of any kind. Whatever the reasons or causes, the problem remains, so the liturgical reading of Scripture becomes more important than ever, and we have to find ways to highlight it.

In many churches in Holy Week, the Passion story is read dramatically with different people taking the parts of the characters in the story and this method does seem to reach people in a way that one person reading would not. In many cases, this method of reading could be used at other times during the year and quite apart from anything else, in the case of the Gospels, it would help us all to see how much of the teaching of Jesus is done in the context of argument and debate.

Paradoxically enough, it may help too if sometimes one of the readings is non-Biblical. The reading of a poem or a newspaper report may throw light on Biblical stories and help us to make connections that we have never made before.

The sermon too is about making connections and once again there is a paradox and that is that a good sermon is two-thirds listening by the preacher and only one-third speaking. A sermon is a reflection on two stories, first the story of the people to whom it is being preached and then secondly God's story revealed and told in the story of Jesus. The good preacher is able to put those two stories together and let them talk to each other. It is perhaps not an accident that the first active verb used of Jesus in Luke's Gospel is in the story of when he was found in the Temple at the age of twelve, when we are told that he 'listened and asked questions'.

There is no doubt at all that it is a very worthwhile exercise from time to time for the sermon to be thrashed out not just by the preacher but by a representative group of people who meet together to relate their story to the story of Jesus. Once again Holy Week is a very good

time for doing this. What has the Passion and Resurrection of Jesus got to say to us in this place ? Planning Holy Week this way takes a long time but it brings from people a depth and an insight that can be got in no other way and, once tasted, there is no going back to the old one man band idea of public worship. The Spirit has been poured out on all flesh and the most unlikely people have things to contribute, if only they are given the space to do so. In some ways the most unsatisfactory part of the Series 3 eucharist is the Intercessions. They are the only extempore part of the service and they sit uneasily in the middle and they are not very often done well. All too easily they become a kind of Cook's tour of the world and the parish and it is sometimes difficult to know if they are addressed to God or the congregation. Some people are gifted at doing them sensitively but there are not many of them. The best way in which I have ever seen them done was where the person responsible for leading the prayers actually asked people in the congregation what they wanted to pray about and a great variety of things were mentioned and he made notes of them and if he needed clarification he asked. In all, this went on for about seven minutes and then he led the prayers taking up the various things that had been mentioned and weaving them together. The virtue of this method was that it encouraged people to share the things that were on their hearts but it also allowed the person leading the prayers to use his gift for everyone.

It will be seen from this thumbnail sketch of some parts of the corporate worship that the common theme is participation by as many people as possible, both in the planning and the doing of the worship. The possibilities are endless, providing there is a desire by the church to share in and take responsibility for what goes on and not leave it to the select few.

Doing things this way does take longer but at least it stops us taking our corporate worship for granted and, in so far as we do try to offer our earth and ourselves, there is the real chance of a Jacob's ladder in our ordinary parish church.

Reverend Bill Ind is an Anglican priest and a team vicar in the Basingstoke Team Ministry. He is an examining chaplain to the Bishop of Winchester and a part-time vice-principal of the Aston Training Scheme.

Active Participation

BY J. D. CRICHTON



THE term 'active participation' as applied to worship, has had a long currency. Whether they like it or not, most people have come to accept it. And yet it is rather an odd phrase. How else should public worship be celebrated if not with the active participation of the worshippers? There was of course a time when the priest monopolized the eucharist for instance, and the 'faithful' looked on or said their own prayers which may or may not have been related to the service they were witnessing. Yet one had only to look at the rite itself to see that it implied the participation of the worshippers : 'Let us pray', 'Let us give thanks', and in the eucharistic prayer the celebrant always spoke in the first person plural. Furthermore, he frequently addressed the people in a way that demanded their response : 'The Lord be with you—And with your spirit'. Sometimes they answered and sometimes they did not. Gradually it dawned on most people that to remain silent during the whole of a public act of worship was an anomaly and so there came about the desire and the practice of what was called 'active participation'.

But the change did not come about without a great deal of prodding from authority. The first instance of the use of the term seems to be in a document of Pope Pius X on church music in 1903. There he said that active participation in 'the holy mysteries of the liturgy and in the public and solemn prayer of the church is the indispensable source of the Christian spirit'. It seemed a large claim and it was not until Dom Lambert Beauduin of Mont-Cesar Abbey in Belgium began to tease out its meaning and thus launch the modern liturgical movement in 1909, that people began to see it was justified. For Pius X was not just talking about the congregation saying or singing certain words ; he was thinking about their entering into the holy mysteries which in more recent years we have learnt to call the mystery of Christ, which, in some manner, is made present here and now. This 'mystery' comprises the passion, death and resurrection of the Lord and, as all Christians know, it was by this that we were redeemed and by this that we can live the Christian life. The mystery of Christ is the centre of the Christian scheme of things and we are called to live the life it implies *as from the centre*. That is why the Pope could call it the indispensable source.

But he also speaks of the ‘ public and solemn prayer of the church’. No doubt he had the Divine Office in mind but the statement is equally applicable to the eucharist which (among other things) is the great prayer of the church. This then takes us a stage further in an understanding of the term ‘ active participation’. In essence it is *prayer*, not just the polite response to a celebrant nor the mere saying of words ; through the words we are or should be speaking to God. It is *He* whom we are praising, thanking and beseeching and at its deepest active participation is a dialogue between Man and God. God speaks to us in the scriptures, eliciting our faith, raising our hope and kindling our love and when we respond we are answering God’s invitation to listen to His word, to draw near to Him so that His saving love may be poured into our hearts. For those who have eyes to see and ears to hear this is made plain in the new liturgies : God’s word is proclaimed and we reply with a psalm (also God’s word) that is called precisely responsorial, the response in faith of the whole worshipping community.

Nor is there anything new in this. Few have expressed so simply and movingly the meaning of prayer in Christ as S. Cyprian who died in the middle of the third century : ‘ Let us pray as God our Master taught. To pray to God with his own words and to reach His ear with the prayer of Christ is to make the prayer of one who is His friend and a member of His family. When we pray like this, the Father recognizes the words of His Son. May He who dwells in our hearts be in our voice’. (*De oratione Dominica, III*).

Active participation then is prayer, prayer in Christ, and it is as much prayer of the heart as any other kind of prayer, even the deepest and most fervent. If we do not see this, though in practice it may not always be possible to be aware of it, we may be saying words but not praying.

So far then I have been emphasising that active participation is an interior movement of the mind and heart towards God that we call prayer. But it is also external, what is called vocal prayer, and there are two aspects of this that deserve consideration.

(1) We may ask ourselves why we wish to externalize, vocalize our interior prayer ? The first answer is that it is entirely natural. When I am happy I wish to express my happiness in words and, if I am capable of it, in song. When I am sad I find comfort in communicating my sadness to one who will listen sympathetically. When I worship I

am confronted with the greatness and beauty of God, with His mercy and love, and, unless I am a rather unusual person, I want to express my sentiments about God and to God. Surely no-one has done this better than S. Francis of Assisi in his Canticle of the Sun, if not Our Lady in the *Magnificat*. But we usually lack appropriate words and these the liturgy gives us again and again. In the first part of the eucharistic prayer, the celebrant proclaims the wonderful works of God's salvation and the whole community respond to it with the words of the 'Holy, holy, holy . . .' by which we acknowledge with joy the unceasing love God has shown His people through the ages.

When we respond with song, our participation is the greater because song is a fuller expression of our personalities and consequently we are giving ourselves more fully to God. Words, song and prayer are the constituents of public worship. To these indeed should be added attitudes, viz. standing and kneeling, gestures, such as giving the sign of peace, actions, like processions, for when all these are combined we are giving as adequate a worship to God as human beings are capable of.

(2) The second reason why we *must* externalize our prayer and song is that we worship as a community, the community of Christ who is present to us : 'Where two or three have met together in my name, I am there among them' (Matthew ch. 18 v. 20). But if we are to worship as a community we must say the same words together, we must sing together, we must make the same responses together, and this is not just a matter of drill or good church manners. Such praying and singing together is a sign of what we are, the Christian community, the church, gathered in one place, that, like the first Christians, is one in mind and heart (Acts ch. 4 v. 32), bound together by a love that is communicated to the community by God Himself. When we are worshipping in this way, we are making the sign of what the church *is* : the community of faith united by divine love.

Speaking of this matter, the Constitution on the Liturgy, promulgated by the Second Vatican Council, could say that the *pre-eminent manifestation of the church* consists in the full active participation of all God's holy people in the same liturgical celebrations, especially in the same eucharist, in a single prayer at one altar, at which presides the bishop surrounded by his college of priests and ministers (No. 41). And even when this cannot be achieved, because the bishop cannot be present at every eucharist, parishes and other communities are still manifestations of the church, representing it as it is constituted throughout the world

(No. 42). This teaching once again illustrates the importance of active participation for it is only through it that the nature of the Christian community is manifested.

There is, however, another principle that needs to be kept in mind. In liturgical worship not everyone does everything. There is the priest-celebrant who presides and whose most important role is to say or sing the eucharistic prayer. But there are also readers, servers, choir and others who all exercise a true liturgical ministry, based on their share in the 'royal priesthood' (1 Peter ch. 2 vv. 4—9) which they received in baptism. Together, performing their respective functions, they build up the image of the church as the community of Christ ordered under their bishops and clergy. The service of one another that Jesus urged upon us (John chs. 13, 14, 15, 35) begins in the liturgical assembly and should be continued in the world in which we live.

But beyond all this and infinitely more important than all this is one action that, sublime as it is, we sometimes take for granted. The deepest participation in the eucharist is the moment when we receive holy communion. It is here that we meet Christ, that He enters into us and into our life. Communion firstly means union with Him. But it also means communion with our brothers and sisters in Christ : it is the one bread (or loaf) that, according to S. Paul, makes us one body (1 Cor. ch. 10 v. 17) so that holy communion is the supreme expression and manifestation of the unity of the church. Nor is liturgical expression wanting at this moment. There is movement : we walk in procession to the altar ; there is gesture : we receive the Bread of Life into our hand ; there is song which sings of the spiritual union with Christ and with one another that is created by holy communion. At this moment there should be joy in our hearts which we should wish to express in song.

From words, then, from prayers and responses and songs we have passed to the deepest reality of the holy eucharist. This in the last analysis is what active participation means, and if there are any who have reservations about it, perhaps these few reflections on the matter will help them to see that they must give themselves by word and song and action to the celebration of the eucharist, and indeed of the whole liturgy, for it is in this way that we meet Christ, are united to Him and through Him to God our Father. And that is the end-purpose of all that we do in worship.

Some few years ago there was current a saying that went like this : 'The church makes the eucharist ; the eucharist makes the church'. The church, that is the assembly, whether great or small, the people ordered under their clergy, make or celebrate the eucharist. But the eucharist makes the church what it is : a union, a fellowship (*koinonia*), a community of faith and love. Here are the two aspects of active participation, the external and the internal, and both go to make the eucharist, though the action of Christ is paramount.

Father Crichton is a Roman Catholic priest and a leading liturgiologist in that church. He recently contributed to The Study of Liturgy (S.P.C.K.) and is the author of several books on the subject.

Spontaneity in Prayer

BY REGINALD EAST



WHEN teaching the Corinthian Christians about worship, S. Paul says this, 'When you come together, each one has a hymn, a lesson, a revelation, a tongue, or an interpretation'. As he says definitely 'each one', he clearly intends that all present for worship should take their part. He seems equally clear that 'each one' should have the freedom to be himself and to express in the communal worship his own natural response to God. So, while one member may feel the Spirit touch him to give a revelation, another may with equal validity from God feel he should quote a hymn or psalm. S. Paul, therefore, took it for granted in the primitive Church worship that there should be a spontaneity about it of which all worshippers should be aware.

Though we may assume that Paul is thinking mainly in terms of house meetings, there is no reason to assume that his teaching did not apply to synagogue worship in such places, for example, as Beroea where his teaching had been accepted. His teaching is uniform, as he says in I Cor. 4 : 17, 'Therefore I sent to you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church'. It seems that the Corinthians in their spontaneity tended towards an unnecessary enthusiasm, so Paul has, in the same breath, to say 'Let all be done for edification', and goes on to lay down certain guide-lines for control of the worship.

It is likely that if Paul were living today and writing a letter to the Anglican Church in Great Britain, that he would take a different line as regards the latter instructions. While one does not wish in any way to make this article a criticism of our beloved church, it is difficult to get away from the fact that spontaneity is not the hall-mark of much local church worship. The usual church layout inhibits it, for pews conveniently separate the worshippers from each other. It was refreshing to visit a church where the pews had been removed and the altar placed in the centre of the main aisle. The congregation worshipped in a circle around the altar, using chairs. This gave the impression that all were involved and created an atmosphere of ease by which one felt it natural to take a personal part.

While championing the theme of spontaneity, one ought to say that some spontaneous (or extempore) prayer can be off-putting, for extempore prayer need not be spontaneous. In a parish in which I served, our local churches held monthly prayer meetings, joining together in each church in rotation. After a time I came to know almost by heart 'extempore' prayers offered by certain people. Not only did they open their prayers with identical phrases, but the content also was almost always the same. One can therefore appreciate why some Anglicans and others react against spontaneity in prayer.

Nevertheless, though such things apply, there is within people a desire and need to express themselves in worship. This applies despite the fear, so common among us, of exhibitionism. This need will inevitably proceed from any living experience of God. Having met Him, a person must somehow express to Him what is in his heart. And this is what spontaneity in prayer means. The word 'prayer', after all, is one used to express a relationship with God, and spontaneity in it is the manner in which we show it. This relationship for many has been enriched by the renewed touch of the Holy Spirit upon lives in recent years. This, often called the 'baptism in the Spirit' or similar such title, has freed so many of us from complete dependence upon set forms of corporate worship and of individual models such as A.C.T.S. or confirmation manuals. The Spirit has made it possible for prayer to become an opening of the heart and the whole of life to our Lord.

Though some express this in a more voluble way, for others it has led to a less wordy prayer. As Christ has become the object of desire, so words have diminished and become simply ejaculations such as 'Blessed Lord', 'Dear Lord', 'Jesus'. In fact, the word 'Jesus' has

become more common generally as an expression of love for God in charismatic prayer, private and corporate. Others have come to the place where words almost cease to exist. Spontaneity is expressed in resting in the presence of Christ, or in the dryness as best one can stand it. The whole being of spirit, mind, heart and body is opened and offered to the Lord in worship and love, and little more can be done than to give Him freedom to do whatever is His pleasure within us.

For those who have not been led by the Spirit into the more contemplative form of prayer, one of the joys of His action within is the desire He gives to pray. One has seen so often that the movement of the Spirit within someone has been not only to lead that person into a developing personal prayer life, but also to give the longing to pray with others. There seems little doubt that the lack of spontaneity which unfortunately is evident among many in the pew is due to an undeveloped prayer life. The Spirit must, by His nature and activity, evoke a desire to pray as response to His revelation to the soul of the presence of God. We find at Whatcombe House that conferences on the subject of prayer are filled very quickly as people seek to fulfil this desire.

Prayer then, under the Spirit, becomes much more a participation. In private prayer the whole person is involved as the yearning to meet God face to face is evoked. When praying with others, people become freer to pray *ex tempore*, and this happens to some who at one time would have found this distasteful or unnatural. The body also is used. Lifting up head and hands becomes expressive of inner feelings, as well as the holding out of the hands, palms upwards. These actions can signify through bodily action both the soul's reaching out to God as well as the longing to receive Him : transcendence and immanence.

Delight in God is sometimes beautifully expressed by dancing. At one time, to dance as an attitude of worship to God, would have been questioned. Today we are coming to accept this as a legitimate showing of the heart's love for God. It is affecting, as a congregation or group are praising God in hymn or chorus, when someone moves out of her place and dances her joy in the Lord. We have found at Whatcombe that dance can be taught to help spontaneity of worship with people who tend to be inhibited. It could not be called *immediate spontaneous gesture to God* but it does, in fact, create this attitude within the person. We arrange for a group to discuss how to explore in movement the words of a hymn or chorus. They first discuss the

selected words. This discussion in itself helps them to intimate their inner attitudes towards God. The group is then helped to share its ideas on how to express the words in movement, and so a dance sequence is created. It is obvious, as they later perform this at a prayer session or Eucharist that the movement is truly an expression of heart, and to those watching it can be a moving experience. Some who have taken part in this have said how it has had a liberating effect upon them and made possible a more spontaneous approach to God. These are apart from some who previously had been indoctrinated with the view that all dancing was wrong.

Not everyone, of course, so responds to God, neither do all overcome their self-consciousness or sense of inferiority enough to minister to others—another aspect of spontaneous prayer. Much teaching and encouragement seems to be needed to help many people to move in this way to the leading of the Spirit. However, there are quite large numbers who are now doing so. Among them are those who will move at the pressure of the Lord to lay hands to bring the healing of God to sufferers in body or heart. This not only strengthens and encourages the Body of Christ, but also trains God's people to meet the needs of those among whom they live and work. In view of the increasing sickness of spirit, mind and body which surrounds us everywhere, this response to the Spirit is becoming a pressing need and much teaching and encouragement has to be undertaken to fit people to fulfil this aspect of the Gospel.

Spontaneity in prayer is probably more associated with small groups rather than with church liturgical worship. This is because people normally feel less inhibited in small groups and because much of the movement of the Spirit in the renewal has been experienced in house groups. In such groups people can feel that they belong and can be encouraged to express themselves and share their inner feelings. Here they can learn to pray with others as well as for them—which latter is the case in the intercessory prayer to which they are most accustomed. This is beneficial to the many who through inferiority have a retiring nature and who make of themselves less than they truly are. Encouragement to play their part in prayer can help towards a self-acceptance which gives a more positive approach to life.

There needs to be the contribution of the many to the worship if it is to be enriched. Surely one of the appeals of liturgical prayer is that it enshrines the richness of so many great souls of prayer from the past.

Why should this not apply to the present also ? It is clearly Paul's intention, according to the verse from I Corinthians quoted at the beginning, that any meeting of Christians at prayer should have the spontaneity which proceeds from all present taking an active role. The proliferation of house churches today indicates that large numbers of Christians feel this to be right.

So, some spontaneity is being introduced into the new liturgies today because of this need for it, apart from return to ancient practice. Worship must be more than the past plus the celebrant. The latter can become as stylised as the former. All worship should have a spontaneity about it. If it does not, then it is not true worship. Experience of God, to which I have referred already, demands this as does the increasing awareness today of being the Body of Christ and with this, the need and appreciation of others. The liturgy, despite its problems, is necessary. We need worship bigger than ourselves because God is bigger and the Church is bigger. There is also strength in being 'carried along' by the liturgy. It is our parent and teacher in worship and in resting in something so much greater and comprehensive than ourselves we can be refreshed and regain our confidence in the mighty redemption of Christ.

But true worship must of necessity be of the nature of spontaneity. If we enter worship with heart and mind alert to adore and love God, then the worship becomes alive. Spontaneity is, basically, our individual response to God. If that is a living experience, then worship will have the atmosphere of being spontaneous. Another way of saying this is that the worship will be under the hand of the Spirit. He can move those who in heart are attuned to the Lord. Even if there be no particular manifestation of the Spirit, the sense of the presence of God will be such that the worshippers will know His uplifting and the worship in whatever form, liturgical or free, will be vitalised.

However, there is no doubt that the action of the Holy Spirit in the manner by which we are commonly aware and which we call 'charismatic', does produce the awareness of God Himself sharing the worship. This has transformed the understanding of what worship can be for so many today. An 'anointing' of the Spirit upon someone has an immediate effect upon the worship generally. The increased sense of the Spirit's presence on the one chosen immediately enlivens his response to God. In turn, as the words or the tongue proceed, the whole congregation or group become alert to the Spirit. After the

word has been delivered, the worship is not the same. Something has come into it from God direct, and as this word is thought and prayed over, so the people are blessed. The use of tongues generally is a refreshing form of spontaneity, whether it be at corporate prayer, at the laying on of hands for particular needs, or in personal prayer. Usually it just 'happens', and one feels that it is the Spirit who has provoked it. And yet it is spontaneous in the sense that as one prays in a tongue, one's whole being is in active co-operation with the Holy Spirit, and this is a most satisfying experience.

Two other modes of spontaneity of the Spirit in corporate worship create particular joy. One is at the Pax in the Eucharist. Where people are free, it is a truly delightful spontaneous act to give the peace of Christ to person after person in whatever way seems to be appropriate. So much warmth is engendered from this that it carries through to the end of the service. It says so much that there can unfortunately be quite strong reaction against this expression of love. The other form of spontaneity under the Spirit is singing in tongues. This can be a heavenly experience. I am awed each time the Spirit moves in this way by seeing how He takes each person one by one and welds them into a unity of harmony which can be of exquisite beauty. The corporate song rises and falls as the Spirit delights in us, and at His desire He brings all together to the final cadence. It always seems to end in a quiet harmony and the silence that follows is almost not of this world. A deep peace and unity pervades the gathering.

So to a final reflection. Spontaneity in prayer does not necessarily involve voice or action. There is a spontaneity of silence. When the Spirit hushes the hearts and minds of those present there comes a stillness which can be felt and which holds the group or congregation in unmoving adoration before God. One could wish that this could go on for ever. I have experienced this at the Eucharist in church as well as in prayer at house meeting and conferences. There is something in this silence which speaks to the heart in a way that nothing else can, and which therefore calls out the deepest response within us. 'Lord, Thou has given bread for my body and silence for my soul. How can my body live without bread ? How can my soul live without silence ?'.

Reverend Reg East is an Anglican priest and the Warden of the Barnabas Fellowship, at Whatcombe House in Dorset. He is the author of Heal the Sick (Hodder and Stoughton, 95p).

The House Church

By PETER COATES



WHEN Jesus breathed on those who were in the house on Easter Day and gave them the Holy Spirit, the church in a house was born. It should therefore be possible to argue that wherever there is a group of people met in the presence of the Risen Christ and the Spirit—there is a house church. The concept of the house church has particularised a little since the early days. There appear to have been times when it disappeared from view altogether. There are some people today who feel that the whole idea is contradictory and that 'house and church' do not mix. However it must be obvious even to the most casual observer that more and more people are finding that their actual gathering point for worship is not an ecclesiastical building but rather somebody's home.

Alongside this development there has also been the growth of the house-group, which I believe to be a different development. In order to clarify this, I have laid down for myself some simple guidelines pointing towards a definition of the house church. The primary functions of the church are worship and mission and these should therefore be seen as the primary functions of the house church. Obviously, these functions will be worked out in ways appropriate to the members of the church but will nevertheless bear the recognisable marks of the Christian faith. This means that in some house churches, the regular form of worship is that of the Eucharist. In others, usually of a freer or more evangelical tradition, the emphasis is often on preaching and the exercise of charismatic gifts. We shall look at each of these expressions in turn later in this article.

There is one further factor which ought to be considered as a basic part of the house church. The concept of 'stability' is not one which will endear itself easily to many of those whose life and worship centres on the house church. Nevertheless, it is an important factor in their lives. In each house church there is a focus which may be seen clearly by any objective observer. It is a most important part of the security which is sought in these fellowships and is usually to be found in one of the founders/leaders of the church.

A number of years ago when I was a theological student, I was taking part in a mission on a housing estate in West London. During

the course of the mission, it became obvious that very many positive contacts and responses were being made on the estate. Some of those with whom we came into contact were prepared to come to the church and share in worship there. Others, for various reasons (and none), would not come anywhere near the building, but were prepared to consider new forms of worship and christian life based on the home. As a result of this, worship began to happen in a small council flat and was held on a regular basis until those who had been involved in its founding moved away. Outwardly, the worship followed the traditional Methodist pattern with the Eucharist being celebrated only once a month or thereabouts. To those who became part of that house church, the worship was invigorating, exciting and the genuine offering of the worshippers to God.

My own experience since then has been one of frustration with the system (at least as far as this aspect of my work has been concerned). By completing my theological training and being ordained, I became part of the system in which the house church was an idealised dream and the reality seemed to be more concerned with maintaining the fabric of the ecclesiastical building, etc. It was not until the early part of this decade that I met someone who was able to combine both maintenance of the old structure and the development of new patterns of christian life. That man was Ivor Smith-Cameron (now Canon Missioner in the diocese of Southwark) whose home in South London bears all the marks of the true house church. The Smith-Cameron home is shared with a number of friends who naturally meet together for worship and on Sunday mornings are joined by a number of their friends and neighbours. I have been privileged to attend a number of the Sunday morning Eucharists and feel it would be helpful if I tried to describe what I see as being typical.

Long before any of the 'congregation' arrive, preparations are being made to welcome them. This is a most important part of the house church and Ivor Smith-Cameron is meticulous to ensure that those who visit his home feel welcome. The large room where the Eucharist will be celebrated is made clean and tidy and sufficient chairs and any books that are necessary are all provided. However, the preparation of the furniture does not end with their provision. It is essential that the room looks welcoming and this is done by ensuring that everything is *ready* when the congregation arrives. In all probability, no-one suspects that a great deal of care has been taken to welcome

them, but rather if such care had not been taken, then it would be noticeable. The form and pattern of the service may vary depending upon who is in the congregation. This is particularly so when a parish or youth group have been staying in the house over the week-end, as happens fairly frequently. Sometimes the gospel will be read by the whole congregation together ; sometimes a number of people will share in the 'preaching' ; sometimes there is a careful use of silence. However, to begin the worship a single candle is lit in the middle of the room to remind us all of the presence of the living Christ. At the Peace, the people are addressed by name and this is also the practice when sharing the bread and wine. From long before the beginning of worship until well after lunch (to which on occasions a fair proportion will stay), the emphasis is on both welcome to Ivor's home and into the presence of God. The process however does not stop there. Many of those who have shared in these occasions have gone out, amoeba-like, to open their homes as places of welcome in the name of Christ.

In the more evangelical (I use the word grudgingly) tradition, the basic pattern of worship will be of praise and prayer, together with the preaching of a biblically-based sermon. The emphasis of the meeting will be on fellowship and a number of those present will testify to the way in which God has sustained them during the preceding weeks. Singing choruses and the use of extempore prayer will complete the pattern of the meeting and it should be noted that although there is a genuine emphasis upon freedom, the pattern of the meeting rarely varies from time to time.

As in the previous case described, the 'evangelical' house church also depends upon the personality of the host/leader. In those groups where the leader is concerned pastorally for the membership, there appears to me to be a more cohesive atmosphere and sense of well-being. In those groups where the emphasis lies more on the conviction that God has called the group 'out', this depth of fellowship is lacking.

Using these two patterns as paradigms, I now want to draw out some of the implications of the existence and development of the house church.

Fellowship :

This is a much misused word and I doubt if anything I shall say will rectify that. I use the word to describe the quality of what happens when people have been brought together into a group with a common

purpose ; when the group achieves the point of fellowship, and its members have a sense of belonging to each other and of security within the group. This quality is infectious and may be experienced by comparative newcomers to the group as well as by those of long-standing. I believe it to be the search for fellowship which has prompted the growth of the house church. Its cause lies in both the success and failure of the churches. There is a considerable number of success stories in most sections of the life of the church. Success here is reckoned numerically and the growth of the house church is often a reaction to the large impersonal congregation. This seems to be true in both 'evangelical' and 'catholic' circles. The expression of that reaction may vary from temperament to temperament but where there is a need for security within the group, it is often accompanied by withdrawal from the large church and the sharing in house churches. Failure is also to be reckoned numerically and, in a number of cases, where the large church has been empty, the house church has been able to flourish. Its success lies in the fellowship which can be created when a medium sized group of people (twenty—thirty) are able to meet and grow together.

Leadership :

As already mentioned, leadership of a house church is a key-factor. In any group of people, there will be those (one or two) to whom the rest of the group naturally turn for leadership. In most of the house churches which I have known, the natural leader has also been the founder. The house church has of course no constitution so leadership is maintained only through the effective agreement of the group, although it will find its focus in the personality of the leader.

This suggests that leadership in the house church may not bear very much relationship to leadership in the organised church. For this reason those of us who are concerned about Orders may sometimes find the growth of the house church a little intimidating. When the natural leader of the group is functioning as host in a house church, it would seem almost equally natural that he/she should be the 'celebrant' when there is a Eucharist. It should be remembered that the only effective safeguards in the house church movement are to be found in the work of the Holy Spirit amongst the members.

Membership :

The next logical step for the movement, as it develops, must surely be within the area of Christian Initiation. Baptism is not uncommon

(both Infant and Believer). The organised churches see baptism as *the rite of christian initiation* but almost always insist on some further act (Confirmation or Reception) which confers 'full membership'. By implication, most of those who are involved in the house church movement seem to pay little attention to this 'further act'. At the moment, most expressions of the house church contain members of a number of denominations. But I should like to ask what provision is being made for those who become new Christians through these churches.

Fellowship, Leadership and Membership :

I have singled out these three aspects because they seem to me to be the points where the house church not only has most in common with the organised Churches but also where there is the greatest risk of conflict. I am full of enthusiasm, not only for the movement itself, but also for the questions that it throws up to the organised Churches :

What is our fellowship ?

Where is our ministry ?

Whom do we serve ?

Reverend Peter Coates is a Methodist minister in South London.

25 April, 1979

We must all have been wondering where to park. S. Paul's on a weekday at eleven isn't easy. But, when we found the right entrance and person, the minibus was allowed through the barrier into the precincts. At once the excitement of the day caught fire. To start with, everyone seemed to be there. More brothers and sisters than at any time since the last General Chapter. The steps of the Cathedral and all round it increasingly had brown figures on them : it was fun to see each other in that setting. And other Religious too were there :— 'Is she Wantage or Clewer do you think ? ', 'Oh, there's Father David Campbell ! '. And everyone looked so pleased. I was sitting in the minibus when Mary Johnson arrived and joined me as it was so cold. There were lots of other tertiaries too. And then we saw Pamela and Norman Hill going up the steps. They had good seats near the front. But by now I had gone in to rehearse the distribution of Communion with lots of other people, including Anselm. There were clergy from all over—an Archdeacon from Cornwall, John Dennis now a Canon as well as a new tertiary, Pat Jones now in Dover and so very many more friends of Michael from Cambridge

days and before and since. And there were nearly as many bishops. Some had come a long way like Ronnie Bowlby from Newcastle. Bill Lash was there and of course the Bishop Protector. The Bishop of London and of Winchester and several rows more ; and, of course, the Archbishop of Canterbury. Michael had spent the previous day and night at Lambeth in preparation, as had also the Bishop of Wolverhampton who was to be consecrated with him. A mini drama behind the scenes sent Keith rushing over to Lambeth to collect Michael's eye drops, giving him an unusual reason to be late for the service. But, as we formed a great procession, we did not know. At one point Anselm and I passed Michael's robes laid out and the simple, very lovely Tau Cross he was to wear. We just had time to put a little note with them.

The singing was good reaching up into the dome. Much of the nave and transepts were full of people. I saw Jane in the front row with Brownie and Sybil, Michael's sisters, and lots other of the family including the relatives from Aberdeen. Everyone seemed happy to be there. Michael looked sober and purposeful but strangely confident surrounded by so much prayer and love. Memorable was the way Bishop John Taylor read from 2 Corinthians about the treasure in earthen pots. Soon Tony Barnard was in the pulpit. It was an ingenious sermon about fairy tales—and true enough there was a fairy tale atmosphere. But he took us on into the deeper meaning of it all and there was no doubt he believed it. The solemn questions and answers, the prayers and Veni Creator (the new form of Consecration served the situation well) and soon the work was done and Brother Michael was a bishop in the Church of God ! The Eucharist proceeded and once again we shared in the gift of life and strength by which God enables us all to obey his call. More joyful singing, a colourful procession and we were outside again, caught up in buses, cars, tubes and the business of coping with the City of London. But cope with it we all somehow did and the East End traffic as well and soon many of us were mingling in S. Philip's Hall around tables laden with beautiful homemade goodies, which Victor and his team must have stayed up all night to make. It was a lovely party like so many S. Philip's has seen over the years and was absolutely right for the occasion. Michael gave a ' This is your life ' kind of review, mentioning the Papworth days—and there were some people from there—and all the other phases of his life. He gave his mother a gift of roses and a big kiss ; Edward gave him a bishop's crozier (ever so sensibly plain and good-looking like his ring and cross) on behalf of the brothers. And so it all went on until, bit by bit, people drifted away and the memorable day ended.

For Michael, no doubt, there will be memorable days galore to follow. Soon after he was in Rome with Mother Elizabeth and other Anglican Religious and has a photograph taken of the Papal audience. Before that there had been the reception at Truro and then the welcome to S. German's where, at a splendid Eucharist, he was given a seat in his titular Church. Already letters begin to come from different parts of Cornwall about how much he is appreciated for his open friendliness, or for his preaching, or because he is a man of God. His friends who were lucky enough to be at his Consecration, with many many others who were not, will go on sharing in his ministry by prayer, giving thanks for him and knowing that the ' excellency of power is from God '.

Books

Franciscan Heritage

An Introduction to the Franciscan Literature of the Middle Ages.

By John V. Fleming. Franciscan Herald Press, \$10.95.

This book sets out to introduce not merely writings by Franciscans but writings which show 'the importance of the Franciscan movement of the thirteenth and fourteenth centuries for the development of the European literatures'. It aims to include writings which are Franciscan in their style, their themes and their way of expressing Christian values. Some idea of the scope can be gathered from some chapter headings : Some Medieval Biographies of Francis ; The Poetry of Poverty ; Preachers, Teachers, Apostles and the Jugglers of the Lord ; Bonaventure and the Themes of Franciscan Mysticism ;

Franciscan Style and the Literature of Late Medieval Europe. As an introduction to medieval literature, especially from a Franciscan aspect, it is welcome and readable by those who are not specialists in the Middle Ages. Some of the writings described will be familiar to anyone with an interest in Franciscan literature, but the way in which they are set in context here may enrich most readers. The vigour and humour of medieval life get across well at many points. It is to be hoped that this book will indeed lead to further exploration of this field of study.

A SISTER C.S.C.I.

Carthusian Spirituality

The Ladder of Monks and Twelve Meditations. By Guigo II.

Translated with an introduction by Edmund Colledge O.S.A. and James Walsh S.J.
Mowbray, 1978 Paperback, £3.95.

This book falls into three distinct sections : a detailed introduction, the text of 'The Ladder of Monks' and the text of the 'Twelve Meditations'. The value of the book lies not only in the content of the original writings but also in the excellent commentary on the writings themselves, their historical setting, teaching and sources.

Guigo was Prior of the Grande Chartreuse in the latter part of the twelfth century, and his writings and style strongly reflect the monastic spirituality of his time. For the twelfth century monk the ascetic life has only one goal : to ascend to contemplative union with God by love through salvation from sin. 'Blessed are the pure in heart : they shall see God'.

The analogy which Guigo uses for this interior ascent to God is that of a ladder with four rungs : the first for beginners : the step of purgation ; the second for proficients : that of illumination ; the third for devotees and the fourth that of unitive prayer : a gift from God for the blessed. These four rungs are described in very practical terms : reading, meditation, prayer and contemplation. Reading seeks ; it comes first and is the subject matter used for meditation. Meditation perceives ; it considers more carefully what is to be sought after, it digs as it were for treasure which it finds and reveals. Prayer asks ; it lifts itself to God with all its strength and begs for the treasure it longs for ; while contemplation, which comes solely

as a gift from God, rewards the labour of the other three : 'the soul dies to itself and so receives new life'. In reading we exercise the outward senses ; meditation refers what is perceived by the senses to the inward understanding ; prayer is concerned with desire through which we express our emotional reactions to our inward understanding and contemplation grants us, as God's response to our asking, a mode of perception and feeling in which our faculties are transcended. These words have an intriguing psychological ring.

The 'Meditations' are full of Guigo's use of the Scriptures as the source of material which naturally clothes his ideas of the inward path to God. But for modern readers these constant quotations and allusions make the text dense and slow reading and at times the imagery is obscure. Guigo's use of

Biblical imagery is foreign to modern thought in that he lifts his quotations out of their context to illustrate his points (a method used also by some of the early Fathers).

The twelfth century saw a great movement of reform within the monastic tradition which gave rise to an enriching revival of spirituality, including such diverse men as Bernard and Peter Abelard. The two works in this book make available to the modern reader a further addition to this library of twelfth century writings. The introduction by the translators is quite excellent. It gives a full analysis of the works themselves referring in detail to source material and comparing the content also to the teaching and imagery of other contemporary twelfth century writers.

VERENA C.H.N.

In Hidden Ways

The Humility of God. By John Macquarrie.
S.C.M. Press, 1978, Paperback, 84 pp., £1.10.

To commend a book coming from the pen of so eminent a theologian would be a condescension as inept as unsuitable. I read it with great pleasure and note particularly his eirenic approach to the present controversy on the Incarnation, in chapter two. His theme is that our God is never an absentee God, leaving his creation to get on with it ; nor a *deus ex machina* stepping in to put things right at the crucial moment but is deeply involved ; coming in ways that are unnoticed except by those who are aware ; never infringing human freedom and responsibility ; always available within the limitations and the risks of love.

From this background Professor Macquarrie goes on to discuss the attitudes of sophisticated modern man in reversing the traditional steps of

prayer, choosing meditational forms as an aid to will and purpose with or without belief in God, rather than the dependence of asking, which many find embarrassing and childish. The close relating of the two forms and the effect upon ourselves, producing greater concern, compassion and co-operation as we learn more of God, indicate a dimension which cannot lightly be set aside.

Then as we go forward in this relationship we experience freedom, not as so many liberators throughout history have proclaimed, but freedom from sin, freedom for the activity of God in the world, the redeeming of pain and suffering not by stoic acceptance but through fully human transcendence. The act of God in Jesus continues by his Spirit in us and in our meditation on the

Passion we experience the deep reality which Christian theologians have tried to express as the Trinity. The unfathomable mystery that is our God has revealed himself in such hidden ways and in such close personal commitment as he shares the life of his creatures, that humility is the only description that will fit. Humility, humanity; 'wherever there is caring, there is vulnerability and suffering'. (page 66) and the one who creates out of love will see it through to the end, because not only the cross but the ultimate perfection is inherent in the initial act. Impassibility in the God-head need not be seen as apathetic but rather as an overcoming 'serenity'.

The last chapter of the book starts with a presentation of the principle of resurrection, explicit in Christ and implicit in creation, the promise and the mode of our perfecting by God. Finally, the ascension and the life of the Spirit lead to an understanding of man's capacity to go out from himself in order to find himself in God. The end of man is to be fulfilled in the purposes of the God who is Love.

This is a small and easily readable book in meditational rather than systematic form, a 'must' for all who want to understand Christian faith and practice in today's uncongenial climate.

ELIZABETH C.S.F.

Dying in Hope

Peace at the Last—Talks with the Dying. By Norman Autton.
S.P.C.K. Care and Counselling Series, 1978, £2.75.

A book from the hand of Norman Autton is always welcome. He is Anglican Chaplain of the University of Wales, Cardiff, and his name is widely respected especially in association with that special ministry to people in their sickness in its varied forms. On this subject many seek his sound advice and help. He has lectured to people in various countries, and has written a number of much valued books.

Here is a man who really cares and *listens*! The book conveys a profound understanding of the sick and their needs based on experience and up-to-date research, but always free from oversentimentality and unreality.

What makes it so different from those numerous books published notably over the past fifteen years on this subject? I think the fact that few identify so closely with the patient, and remarkably few even refer to the need for preparation for this inescapable event in each individual life.

Here is a simple and uncluttered guide to help us on our pilgrim journey through life in Christian hope of the beyond. For the most part the book takes the form of a series of talks with those to whom death has become a reality. The reader can quickly identify with the patient, as simply and adequately numerous anxieties and fears are vocalised and advice given, both spiritual and material, as to how best to cope in the individual situation. As one reads on, for many, personal fears will diminish. The four final talks deal with the problems of grief, the special needs of the young, the bereaved family, and the Christian Hope of Immortality. The final three sections take the form of relevant passages from the Scriptures, helpful thoughts from various sources and selected readings, well chosen and meaningful.

A book which, one would hope, will be made widely available on Church bookstalls for it is especially valuable

for all to read, professionals and non-professionals alike, and is also excellent background material for discussion groups at a parish level, and guidelines for the individual.

A book to strengthen our Christian witness as with hope, joy and courage we journey through our life and death event to fuller experience of the Resurrection Life in Christ. BRIDGET C.S.F.

Vatican II

The Rhine flows into the Tiber. By Ralph M. Wiltgen S.V.D.
Augustine Pub. Co., 1978, £3·00.

This three hundred page paperback is a history of the Second Vatican Council which was published in its original German edition eleven years ago, and now in its first British edition. The writer is a priest member of the Divine Word Missionaries and founded the Independent and Multilingual Council News Service at the Council in 1962, with over three thousand subscribers in one hundred and eight countries.

This authoritative publication tells the story of the Council's four years of Conciliar debate, correlated with outside meetings and action, describing how each of the sixteen Conciliar documents was hammered out. Especially interesting is the way in which Father Wiltgen shows that the Council was guided constantly by groups rather than individuals. These groups gave life and fire to the Council, and the largest and most influential of them was made up of Council Fathers and *periti* (experts) from countries along the Rhine river, Germany, Austria, Switzerland, France, the Netherlands and nearby Belgium. This explains the title of the book, for this group exercised a predominant influence over the Second Vatican Council. As Father Yves Congar said of this publication in 1977: 'Father Wiltgen . . . was remarkably well-informed and his report, which shows the unfolding of the entire Council, is full of precise details . . . In short, the

Rhine was in reality that broad current of vigorous Catholic theology and pastoral science which had got under way in the early 1950s and, with regard to liturgical matters and biblical sources, even earlier than that . . . '.

To expose such 'Rhine' influences is not to claim conspiracy against Rome, but rather to recognise within the Council the formative theological currents which have been part of the remarkable renewal of the Roman Church during and since Vatican II.

The German influence in the Council is well known, and this book clearly demonstrates the theological leadership assumed and maintained by the 'Rhine' Fathers. The style is balanced and objective, and gives the impression not only that the Council was neither in the hands of innovators or traditionalists, but also that the Holy Spirit was at work achieving and holding a balance during the important four years from October, 1962 to December, 1965.

To Christians of all denominations who are pledged to the unity of Christ's Church this is a book for reading and reference, for it fulfils the hope of Pope Paul VI for the reporting of the Second Vatican Council:

It is clear that the history of this Council will have to be written according to the best approved norms laid down for historians by the ancient writers. The first of these is :

'Do not dare to say anything false, and at the same time do not dare to keep back the truth. Let there be nothing in what you write that

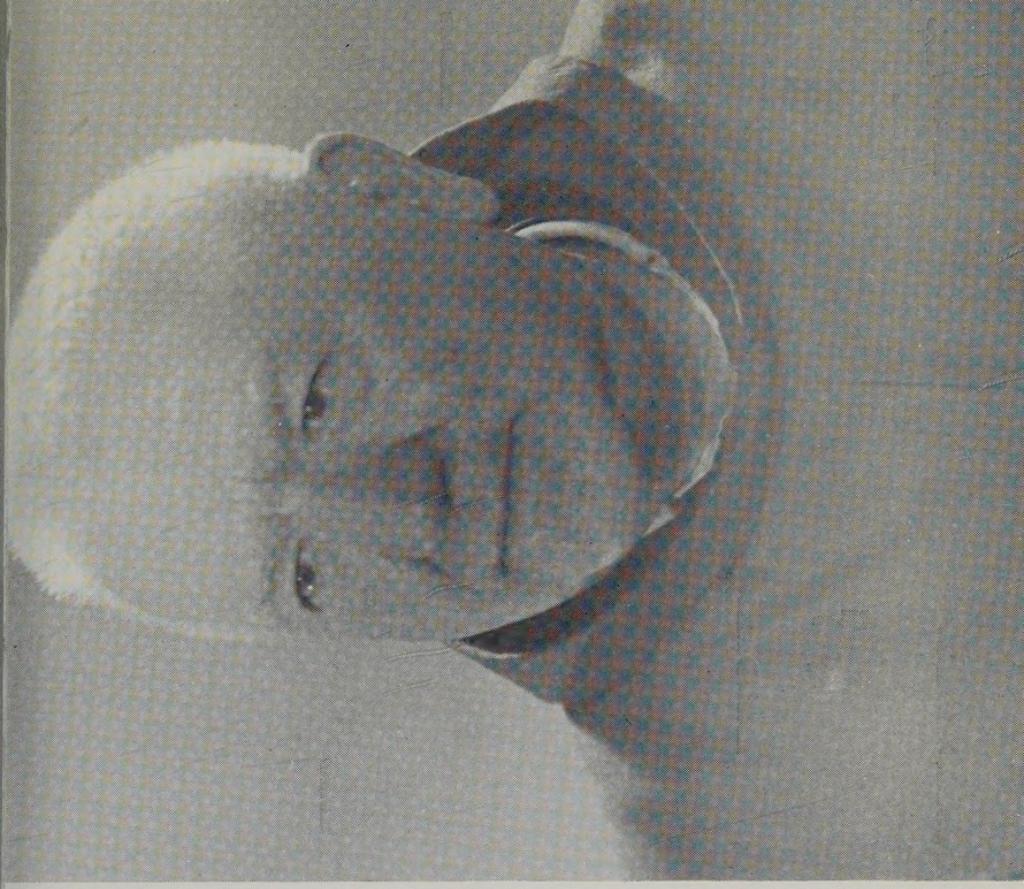
arouses suspicions of favouritism or animosity'. (Cicero, Or. 11, 15).

RAYMOND S.S.F.,
Novice.

Books Received

The Reviews Editor gratefully acknowledges the receipt of the following publications :

Freewoman, by Claire Evans, Mowbrays ; *Guides to Hidden Springs*, by Mark Gibbard S.S.J.E., S.C.M. Press ; *Listen to the Children*, compiled by Annejet Campbell, Grosvenor Books ; *Last Thing at Night*, by Hugh Lavery, Mayhew-McCrimmon ; *God and Man*, by Anthony Bloom, D.L.T. ; *Symbols of Church Seasons and Days*, by John Bradner, S.P.C.K. ; *St. Teresa of Avila*, by Stephen Clissold, Sheldon Press ; *Luke and the Pastoral Epistles*, by Stephen G. Wilson, S.P.C.K. ; *David Knowles*, by Dom Adrian Morey, D.L.T. ; *The Cross*, by Hans-Ruedi Weber, S.P.C.K. ; *Marked for Life*, by Maria Boulding O.S.B., S.P.C.K. ; *Thomas Merton : A Critical Study*, by George Woodcock, Canongate Publishing ; *The Language of Public Worship*, by A. R. Walmsley, Faith Press ; *I am a Jew*, by Moshe Davis, Mowbray ; *Mission Resumed*, by Michael Winter, D.L.T. ; *After the Gospels*, by David Winter, Mowbray ; *The End of an Era : Africa and the Missionary*, by R. Elliott Kendall, S.P.C.K. ; *The Little Way*, by Bernard Bro. O.P., D.L.T. ; *Partners in Praise* (Hymn Book), Stainer and Bell ; *Lord of the Dance*, by Sidney Carter, Stainer and Bell ; *A Guide to Isaiah 40—66*, by John Hamlin, S.P.C.K. ; *Watching for Wings*, by Roger Grainger, D.L.T. ; *Theological Investigations 16*, by Karl Rahner S.J., D.L.T. ; *Commentary on St. John's Gospel*, by C. K. Barrett, S.P.C.K. ; *Good News according to Matthew*, Edited by Schweizer, S.P.C.K. ; *Commentary on Luke's Gospel*, by Marshall, Paternoster Press ; *For all God's People*, W.C.C., S.P.C.K. ; *Mother Maria, Her Life and Letters*, edited by Sister Thekla, D.L.T. ; *Mysticism and the Eastern Church*, by N. Arseniev, Mowbray ; *Moses and the Venture of Faith*, by Michael Baughen, Mowbray ; *A Backdoor into Heaven*, by Rabbi Lionel Blue, D.L.T. ; *A New Heaven*, by Richard Holloway, Mowbray ; *Shadows and the Dark*, by John Cowburn, S.C.M. Press ; *A Time to Die*, by William Purcell, Mowbray ; *To Die is Gain*, by J. C. Hampe, D.L.T. ; *Love and Living*, by Thomas Merton, Sheldon Press ; *Stewards of the Mysteries of God*, edited by Eric James, D.L.T. ; *Mary—the Feminine Face of the Church*, by Rosemary R. Ruether, S.C.M. ; *Through the Day with Jesus*, by Jean Coggan, Mowbrays P.C.P. ; *Did You Receive the Spirit ? (revised edition)*, by Simon Tugwell O.P., D.L.T.





FATHER JOSEPH O.S.F.

*The American Founder about 1930 (in the habit worn at Merrill, Wisconsin,
with its cold winters) and about 1960.*